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THE SEEN *and* THE UNSEEN

BY
ELIZABETH DEURESS

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*With love for all life
I dedicate this book to the World
and its progress*

PREFACE.

In presenting this book to the world I invite the thoughtful consideration of all my fellows—men, women, and children; and from the world I demand the love that corresponds to my love for humanity. The subjects that are herein considered, have grown to be the subjects which are just now being quite generally discussed by all thinking people. I have started with Psychic Phenomena because the proofs, that have so far been given of the continuity of life, are not sufficiently convincing to remove from the human mind all doubt regarding the state of individual existence after death so-called. The experiences related in the following pages give the convincing proof of continued existence after death, and I give these experiences only because the present conditions demand this knowledge.

The position which we occupy, in considering the Seen and the Unseen, is much like the simile given by Emerson, "The sea seen from the shore, or the shore seen from the sea." It is with this as it is with everything else in life—our position which gives us our viewpoint. In taking a view of the starlit heavens we soon discover that we can see but few stars, unless we change our position; the change we make may be slight—the turning of the head or the turning of the eyes, but even this slight change gives us a wider view. The existing conditions of the present time demand a *change* of position and a *new* viewpoint. That is my reason for writing this book; it gives me a new opportunity, and I am

glad in this way to share my knowledge of Life with the world.

I have said in this volume that "Life is my theme", and I have also said that my plea is for the *development* of the *individual*. When each individual in the world, this world I mean, is lifted up to the plane of self-respect and honest effort, we will then have the world, this world, permeated with honesty and self-respecting power.

The educators along all lines are facing many perplexing problems, and they need sincere encouragement; for we are told in this volume by "A Man from another Planet" that "the *only door* that can be opened to change all these conditions and bring about peace for the individual and for the masses, is proper education." It is our right to know the truth and to be made free through the knowing; and I am sure that Jesus Christ is still waiting for His prophecy to be fulfilled, "Ye shall know the truth, and the truth shall make you free."

I have said in this volume that "thinking makes us what we are"; then we should know not only *how* to think, but we should also know *what* to think. One thought which helps to harmonize is the following: "I demand that peace, love, and harmony shall now manifest in me and around me." These words are arranged in such a way that the best results will be gained by using this thought for daily concentration. Another thought is, "I *live* in the *love* that knows no fear." Little by little we come to see that we, as individuals, are greater than we have believed ourselves to be; and this kind of thinking brings us into closer harmony with Life itself, and at the same time permits us to investigate all forms of phenomena without losing our own poise, or underrating our own intelligence.

I believe that there are those in the Unseen, who are eager to find a natural way to transmit knowledge to the people of our planet, which we think of as the Seen side of life; so we speak of the Seen and the Unseen. I maintain that *our* part of this plan is to study ourselves, to learn of our own powers, to love our own talents, to cultivate a fearless and God-loving mental attitude towards Life in its entirety, and to remember that we hold within ourselves the power to gain a clear understanding of Life and the laws that govern Life; and we shall then see that the Natural Laws, or the Universal Laws of Life, are the governing power in both the Seen and the Unseen.

This knowledge of Life gives us a new viewpoint, and all who desire to do so can investigate fearlessly, for there are no dangerous places in this pathway; herein we study Life for the sole purpose of gaining a clear understanding of Life itself.

The bits of verse and thoughts of other writers, which will be found in this volume, have been used because I needed them to fill the space which they now occupy; and to all of these poets and writers—whether in the Seen or in the Unseen—I express my deep appreciation for the privilege that I have had of memorizing their beautiful thoughts.

I have dedicated this book to the world and its progress, because this knowledge of Life rightfully belongs to all; and if the consideration which I have invited and the love which I have demanded from all find their way to me, I shall be satisfied.

In writing this book I have endeavored to make my meaning clear, and love for all life has been my inspiration. The melody, which I have attempted to harmonize, is the popular theme—the Seen and the Unseen.

That which is written, is written; and in the words of the poet I say:

“Go, words of mine! and if you live
Only for one brief, little day;
If peace, or joy, or calm you give
To any soul; or if you bring
A something higher to some heart,
I may come back again and sing
Songs free from all the arts of Art.”

THE AUTHOR.

1917-1918

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CHAPTER I

NATURAL PSYCHIC POWERS.

“Not one of them is dead!
'Tis true! Many of them have left us;
Singly they came, and singly they departed.
Some have grown tired of the struggle,
And have lain down to rest;
But not one of them is dead.”

They are not dead! And yet millions of them that so recently served under force rule, were compelled to go “West” before the curtain dropped on the last act of the great world tragedy. Ages ago, John the Revelator saw (in a vision) a new heaven and a new earth; and I am wondering if the millions of men who went “West”, were needed there to create the new heaven. If so, the sacrifice was not too great. And I also wonder whether the noble heroes who returned to their homes after the tragedy had ended, were sent back by “the Great Generalissimo” to help us to create the new earth. What think you?

The quick transfer of these millions of young, spirited, and inexperienced warriors from the Seen to the Unseen has created a chaotic state in the plan of human evolution.

The Seen and the Unseen have rolled together in such a way that it seems a rather difficult task to disentangle the fragmentary conceptions of life and law, and gather enough of the broken threads of the independence which we once had, to enable us to establish the law and the order which the war-ridden nations demand. The indescribable animosity that is now pushing the world is creating incomparable confusion in both the Seen and the Unseen, but it will finally sink to its own level and be subdued and vanquished forever. Meanwhile our task is before us, and we must work together until we conquer everything that opposes normal progress. The secrets of life are deeply hidden in the realm of the occult, but they will be called out from their hiding-places, and in the light of illumination the truths concerning them will be revealed. The power of Penetration can not be baffled by the network of confused thought, but pierces through like a searchlight and reaches the outer edge of all that is visible, and then, with renewed determination, it plunges into the depth of the awful chasm where the bodies of the young heroes lie buried. And there, in the clear light and the hushed stillness, we greet a glad surprise! The deep penetration shows us that even though the crosses still mark their resting places, the soldiers themselves have fled. No doubt they were eager to leave such scenes

and enter the still, calm silence, which meant to them a new beginning and which means to us a new conception of heaven and a reconstructed earth.

We now stand at the threshold of a united universe, and whether we find ourselves in the Seen or in the Unseen, we shall fear not, for the swinging doors between are hung on mighty hinges of gold, and these doors will swing either way under the slightest pressure; and those who have gone can speak and be heard, and those who remain can speak and be heard. Can we ask for anything more beautiful as a conquest? And can we longer regret that the united energy of tender love and bitter hatred furnished the power that was needed to fulfill this part of life's great plan? The tramp, tramp of the marching feet is still heard in the distance, and the echoed silence tells us that we are facing the stern realities of life; we have stood face to face with the realities of life many times, but history records nothing that can out-rival the confusion which is now ours to control. It has been said that "a good beginning is half to the end", the question is, Where shall we begin? It might be well to call this the year One, and begin life over again. Then let every individual on the earth think of himself as a committee of one, to establish order and harmony on the earth. Let him waken every one who is sleeping at his post,

and ask of him: "Why stand ye here idle all the day? The harvest is waiting and the laborers are few."

In the following pages I shall speak out of myself. I shall relate only such experiences as can be verified and proved. These experiences have come to me in a natural way—no trance or control, no seance-room or medium, no ouija board or planchette. I relate the experiences because they are true, and because they will prove that the Seen and the Unseen are not far apart. The knowledge which I shall impart in this volume has been gleaned by diligent and careful effort, and I have come to think of life—this life I mean—as the most desirable and beneficial state of individual existence, and yet I should feel in some way hampered, and sometimes lonely, except for the swinging doors between. I shall proceed in a way that is natural to me, and my love for all life is great enough to include my enemies if there chance to be any. So, if you will think along with me to the end of this small volume, we will become better acquainted, and we can then compare notes and see how we stand.

New fields of activity are now open to us, and we long for the power to transcend the mortal and roam at will in the immortal realms of thought, where life is calling out to life. The sting of death is swallowed up in victory, and

we should now take our places in line and march forward like brave pioneers with but one single purpose of heart; that purpose should be an intense desire to know the truth that shall make us free. Why go on as we have been going with the strange combinations of strife and confusion, of self-indulgence and dissipated energy, of transient hope and temporary peace, and then the call to arms and the compelling commands to go forth again and conquer the enemy? *Love is the power that is waiting for recognition*, and even the uncertain heart-throbs of hopeless longings are better than the anticipation of a repetition of such chaotic confusion as that through which we have just passed. So walk forth, I say, like pioneers, chop down the race prejudices, and uproot the political differences; overthrow the creeds that are keeping us apart, and establish with eternal strength a new form of Christianity that will stand like the "Rock of Ages", and that will lift the standard of life and love to a God-like plane of expression.

Life is governed by laws that are fixed and unchangeable, and the one great law that we desire to understand just now is the Law of Psychic Phenomena. I shall speak freely and truthfully of Clairvoyance, Clairaudience, Psychometry, etc., because I have given years of the most careful thought to this subject. These

powers were thrust upon me at birth without my consent and without my knowledge, and the use of these powers is perfectly natural to me. Nature does not always stop to consider whether its gifts can be balanced and equalized by the possessor, and thereby enable him to fulfill the God-given purpose of such gifts; nor does nature seem to realize that the possession of these powers may wholly unfit a human soul to live a normal life on this planet; and it may be that Emerson knew this when he said: "Nature never sent a great soul to this planet without confiding the secret to some other soul."

In order to analyze the Law of Psychic Phenomena we shall have to seek for the *cause* that produced this law, and we shall find that the word "death" is the important point of attention. If there had been *no* death (so-called), there would have been *no* Psychic Phenomena; for death, as it is called, has created for us a Seen and an Unseen, and Psychic Phenomena is the result of the investigations that have been made in order to gain the truth regarding the after-life. We shall gradually come to understand that there are just as many things in the Seen that are mystifying and phenomenal as there are in the Unseen, and there is as much to be revealed in the Seen under the action of this law as there is to be revealed in the Unseen. Let it be remembered—the Unseen means any-

thing that is just a hair's breadth beyond a given range of vision, and the Seen means that which is plainly visible. Much that is seen is as perplexing and bewildering as are the imaginary ideas of the so-called Unseen.

Science declares that no particle of matter can be destroyed; that each atom has its place in the universe; and that, in seeking that place, each atom obeys certain fixed laws.

Just here I will say that death does not rob the individual of his identity; and each life, like the scientific principle, in seeking its own, must follow fixed and unchangeable laws, and I am confident that we shall come to understand that we hold within ourselves more power than we are conscious of possessing; and our work, from this time on, should be to express or to manifest the unlimited possibilities of life. We can do this only through the understanding of life. So the words of the wise Solomon come back to us: "With all thy getting, get understanding."

The deepest and perhaps the most profound mystery of life is connected with the condition called death, and the cause of the confusion in regard to this transitional experience is due to the fact that we have been taught to believe that this condition of death is inevitable; and try as we would, there has seemed to be no way of escape. But now the understanding of the Universal or Natural Laws that govern life has

come to our rescue, and when these laws are more perfectly understood, we shall see the light of truth more clearly, and it may be that the Law of Self-preservation will finally establish as much harmony and order as can be gained from a clear understanding of the Law of Reproduction. I will analyze the Law of Reproduction just to show the reader that the understanding of this law leads to mastership in at least one direction, and when as much thought has been given to the condition called death on this planet as has been given to the thought of birth on this planet, we may be able to control the condition called death just as successfully as we now control the conditions of birth. This would surely be a wonderful point to achieve; but Jesus Christ himself said: "I am come that they might have life and have it more abundantly."

THE LAW OF REPRODUCTION.

We have a Universal Law of Reproduction and because of this law a certain degree of order can be established in regard to the time required for the different manifested forms of life to reproduce their own kind. On the human plane the action of this law demands nine months of time between conception and birth, and where the conditions are normal this law has proved to be very dependable. The parents wait

patiently to welcome into their home the little stranger, and everything can be harmoniously arranged for the coming of the little guest. This Law of Reproduction deals with every type and form of human life, and is thereby established as a fixed principle; the exactness of the action of this law makes it quite unnecessary to mention the few abnormal conditions of birth, all of which are traceable to some abnormal or irregular cause. The Law of Reproduction can be studied, can be understood, can be conformed to, or co-operated with, under the direction of the will or the desire; and the Law of Reproduction can be consciously controlled through the understanding of the Law of Cause and Effect. If individuals, men and women, do not desire to reproduce their own kind, they know that they hold within themselves the power to change the cause that would produce such an effect. So the reader will understand right here what I mean by the dependability of the action of the Law of Reproduction. On the human plane the birth follows nine months after conception has taken place; on other planes of life a different length of time is required for the different types and forms of life to reproduce their own kind; but in each separate case the condition is governed by a fixed law. The same law works through the whole of nature, and for that reason a man who

tills the soil can arrange in his thought for the harvest at the time of the seed-sowing, for he knows that the different kinds of seed require different lengths of time to reproduce their own kind; the different fruit-bearing trees require different lengths of time before they come to fruitage, and so on through the whole of nature.

The Law of Reproduction, then, gives to the human race an opportunity to work in harmony with it in an orderly and dependable way—all things being equal; or man can disregard this law of nature altogether, if he wishes to do so, and he need never reproduce his own kind unless he individually desires to do so, and man is thus made the master of his own condition in this regard.

We will now note the difference between the Law of Reproduction and the condition called death which many people think of as a birth into a new life; and it will not be difficult to see that so far man has not been the master over this condition, but quite the contrary he has felt helpless before it. There must be something about this condition of death which is not clearly understood, for it seems quite impossible for any one to tell just when a person will pass through this experience. I have never known a physician, a surgeon, a prophet, a christian scientist, a spiritualist, a theosophist, an osteopath physician, nor a metaphysician,

who could tell with absolute certainty just the time that an individual would pass through the experience called death, after he had become a resident of this planet. This shows that this condition called death is not governed by a law as is reproduction, but is like a runaway thought—no one seems to be able to tell whence it cometh nor whither it goeth; and for that reason most people think of death as inevitable and feel helpless before its influence. This subject is worthy of all the consideration that we can give to it, for it has been written: "The last enemy that shall be destroyed is death." I Cor. 15:26.

Even a prophet of old, one of the Bible writers, was mistaken about this condition of death; he said: "The days of our years are threescore years and ten." Ps. 90:10. That then was a positive statement; then why did the writer add, "If by reason of strength it be fourscore?" He admitted that he himself did not know, nor does any one know, whom I have ever met, just the day or the hour. We now see that this statement of threescore years and ten has nothing to do with the length of man's years; for since the time that these words were written we have had an opportunity to prove that some children pass through the experience of death before they are born, some shortly after, and this death-knell is being constantly

sounded all along the line of the threescore years and ten. Then, because strength is given as "by reason of strength" many people have lived far beyond the fourscore mark, as we all know; and why the world has accepted eighty years as the length of time a man is privileged to live on this planet has always been a very great mystery to me.

The many experiences which I have had, in seeing and speaking with people after they had passed through the experience called death, gives to me the absolute proof that the individual still lives and is normal and natural; and the experiences which are related in these chapters will prove to the reader that, at times, I have not been able to tell whether the individual was embodied, or disembodied. St. Paul said: "I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth); such an one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth)"; II Cor. 12:2, 3.

This will prove to the reader that other people have lived on this planet, who at times were not able to tell whether a person was in the body or out of the body. Quoting from the "Psychic Riddle" by Isaac K. Funk, D.D., LL.D.:

"In these investigations it seems certain that we are in the presence of a new science in the making—a science that many of us believe has in it possibilities for good that stagger the imagination. Here is a Gordian knot that cannot be cut; it must be patiently untied. For half a century we have slashed at it with our blades of prejudice and superstition—often negative, but none the less real—of ridicule, logic, science, orthodoxy, but it has grown all the time more and more manifest and more and more complicated."

The "Psychic Riddle" was written by Dr. Funk more than ten years ago, so the reader will here understand that Dr. Funk was correct in his statement "that there is a new science in the making." I wonder if Dr. Funk knows that the past ten years have finished the making of this science? The Science of Life, which was in the making ten years ago, is now a well established system of education. This system of education includes a clear-cut, scientific analysis of all types and forms of Psychic Phenomena and deals with these phenomena only to prove its premise: that Life itself is deathless activity and that it knows no limitation. I know a great many people, and many of them I know very intimately, who are sensitive and fine and who possess consciously the power of Clairvoyance and Clairaudience, and they are not in any way

mystified in regard to the action of these powers nor the use of them. When people are properly enlightened and come to understand what psychic power really is, there will be less mysticism connected with this part of life development than there is at the present time. I shall do my best in the following pages to clear away all that is mystifying about life, and I trust that I shall be able to prove that it is *lack* of understanding which makes the psychic powers seem so unnatural; these powers themselves are God-given to all, therefore they must eventually be acknowledged as natural and helpful. I am not a spiritualist, nor have I ever at any time in my life been a spiritualist, nor have I ever been known as a medium; but because I possess by nature the power to see and hear clearly, some persons who have known me have said that I was a spiritualist and a medium; so I would like it understood before I go further, that these persons were entirely mistaken. A spiritualist is one who believes that certain peculiar phenomena (as rapping, table-turning, etc.) are directly due to the influence of departed spirits, invoked by a medium. I, personally, have never had any dealing with table-rappings and tippings except when investigating psychic phenomena on that plane.

I have investigated carefully every phase of psychic phenomena, because I wanted to be sure

of my right to speak authoritatively on this subject. I do not believe, as does a spiritualist, in the definition given above that all phenomena are produced by departed spirits, neither do I believe that it is necessary, at all times, to have a medium—specially prepared—to transmit messages from departed spirits; and those who claim that all the messages they receive are direct communications from those who have passed through the experience called death should be very sure that such claims are true; otherwise the investigator might be led into much confusion, and the one who is supposed to have given the message from the Unseen may have been unfairly represented.

Again Dr. Funk is right in saying "that this Gordian knot must be patiently untied, and that this investigation has grown more and more manifest and more and more complicated." We know that we are now living in a most remarkable age; the age of wireless telephone; of wireless telegraphy; of thought transference; of direct communication between the Seen and the so-called Unseen; and telepathy is almost as common an occurrence as our own heart-beats. Thoughts are flashing over the wires of life with lightning rapidity, and it is these flash-lights of truth that will finally, as Dr. Funk has said, "stagger the imagination." I say that it will not only stagger the imagination, but it

will cause it to totter and to fall, and realism will then fill in the space.

The investigations which have been made during the past fifty years, in an effort to ascertain the absolute truth about the after-life, have brought forth some startling revelations that have given much satisfaction to those who are searching for the light. Great men, such as Lombroso, the great scientist of Italy; Camille Flammarion, the renowned astronomer and author of France, (who says that he has searched the stars but has found no God); Richet and Maxwell of France; Sir Arthur Conan Doyle, whose words inspire confidence and give comfort to those who sorrow; the noted, honored and far-famed Sir Oliver Lodge of England, (who says that he is willing to be scoffed at by the public in giving forth to the world his late book, entitled "Raymond or Life and Death", the sacred personal experiences which followed the death of his son who fell for his country); also Crookes and Wallace of England; Professor Wm. James, Dr. Richard Hodgson and Dr. Isaac K. Funk of America, (now in the Unseen so-called); also our noted American scholar, Professor James H. Hyslop.

All of these men above mentioned have given their very best thought and their undivided attention to Psychical Research for many years, and they are still wondering about this world

of phenomena; and while they have had many proofs which have given to them and to others the assurance that the so-called dead still live, yet the clouds are not lifted, and many of the communications received by them from the so-called dead are undependable, and the real truth in regard to the whole matter is being weighed in the balance and is still found wanting. These men are great men, and they have been severely criticised for leaving their chairs which they have held for many years in the great educational institutions; but this shows to the world that they have the courage of their latest, highest convictions of right, and they, too, have heard the call to arms. The battle they are fighting is a battle not easily won; for they are working to gain the positive proof of immortality itself—such proof as will satisfy even a skeptic.

A great deal of the time that is given to Psychological Research is spent in the darkness of a seance-room; but these noble men will sometime understand that the darkness does not hold as great a possibility for gaining the absolute truth of these phenomena as does the light. The darkness is considered to be the best condition for embryo development only, because the darkness is of slower vibration, consequently more negative (this accounts for the long hours of waiting in the seance-room and for the slow manifesta-

tion of power) ; while the light is of more rapid vibration, consequently more positive; therefore, the light calls for stronger proof of positive power than the darkness, because the light is more natural and is less mystifying.

Little by little the light of intelligence will become clearer; thread after thread of truth will be picked up until all the fragments have been gathered together; one by one the doubts will gravitate to their own level, and when the grave has been robbed of its victory, "the band will quit man's heart, and he will breathe free."

Light is already streaming in through the windows of hope, and the coming years will bring to us many glad realizations, and in time we shall come to know that our unused powers, when developed, will be just as natural as nature herself; and even though, in our present state of development, some of the finer possibilities of life seem to be mysterious, yet the day will come when the natural use of natural psychic power will be understood, and we shall be no more mystified about clear seeing and clear hearing than we are now mystified about the blossoming of the wild flowers after the spring rains; or the silent unfolding of the lily to bring into view its beautiful golden calyx; or the drifting of a cloud when the foamy white mingles itself with the blue; or the restless sea, swayed by the delicacy of moonbeams whose

power quickens or decreases the ebb and flow of the tide; or the mist on the mountain-top and the sacred silence which lies between the sunset of yesterday and the sunrise of a new day.

CHAPTER II

THE FIVE SENSES, OR THE FIFTH SENSE PLANE

In order to gain a clear and comprehensive understanding of life, we shall have to take up the thread of reasoning on the *first* plane of existence—the Plane of the Five Senses (seeing, hearing, smelling, tasting, and feeling); and we shall come to see, as we study the causes which produce the effects, that it is our *lack of understanding* that has created the gulf which lies between the Seen and the so-called Unseen. We have known very little of the unlimited possibilities of life here, and we have known still less of the unlimited possibilities of life hereafter; consequently our understanding has not been clear, and we have gone deeper and deeper into mystery, and imagination has played the principal role in this great drama of life. But the investigations that are now going on give us the proof that imagination is inadequate, for the intense longing to understand this inexhaustible subject of life and death is evidenced by everything in the Seen and by everything in the Unseen. So we can readily see that more

time and thought must be given to the development of normal and natural powers on this plane before we can draw normal and satisfactory knowledge from other planes. This research alone gives us the proof that the human mind is vastly superior to the conditions which it is forced to accept, and in spite of all that opposes the advancement along the lines of clear and definite proof of these great truths, we shall finally conquer; for Love of Life and the Law of Self-preservation will enable us to reach this point of supreme achievement.

A clear understanding of life must be gained *here* on this first plane of physical existence, if it is ever gained at all; otherwise there will always be a missing link in the mind of the individual in connection with the evolution of his own life. The Psychic World, or the world of Psychic Phenomena, in its investigations is entirely dependent on the development of the Five Senses, for this development leads naturally into the Sixth Sense Plane. On the Sixth Sense Plane of development there is no such thing as a feeling of the *supernatural*; natural psychic power makes all things seem as natural as nature itself, the only thing that seems unnatural is the condition called death.

All of nature is governed by fixed laws, and the setting of a bud indicates that the energy of life in the bush, or the tree, has reached the

point in its development where it demands fuller expression of its power. When the rose falls from the bush, we have the proof that the energy which was back of the bud before its setting, has, at this point, in repulsing the rose from the bush, manifested the full extent of its power through that one form of expression.

The difference between nature and the human race is this: No man has reached, or manifested, the full expression of his own power while living on the physical plane of life, because he has not had the proper development of his own powers, and the physical energy is so quickly depleted that the man himself droops and dies—not because he is not entitled to longer life or a fuller expression of his own natural powers, but because he has not been taught, from the beginning of his life, to understand his own powers and how to use them correctly.

The knowledge of psychic power that has so far been gained in the world of Psychic Phenomena deals mostly with sensitiveness and uncertainty rather than with positive, strong and dependable psychic development. To the Psychic Plane or the Sixth Sense Plane of Life belongs: Clairvoyance (clear seeing); Clairaudience (clear hearing); Psychometry (tracing from a cause to its effect through the sense of touch); Intuition (power to decide a thing quickly without reasoning); Perception

(perceiving more than is seen); Penetration (seeing below the surface of things); Inspiration (quickenings of your own natural powers); and Illumination (light without limitation).

These powers are natural to every human being; but they have not been developed because the individual has been taught to believe that his powers cannot become fully developed while living on this plane of life. It is also believed that the conscious possession of these powers unfits an individual to cope with the irregular ebb and flow of the tide of life, for it is generally supposed that a psychic is too sensitive to be normal. The truth is that one who possesses natural psychic powers, or, in other words, one who is a born psychic is in no way conscious of possessing such powers, and because of that he is constantly meeting with unusual experiences.

My relation to the psychic world is so natural that I am not in any way conscious of that relationship, and I give no thought whatever to it except when my attention is called to this fact by those with whom I come in daily contact. I often see when in the presence of others something that is not seen by those present; not realizing at that time that this is a clairvoyant vision it most naturally demands an explanation, and I have sometimes found it quite difficult to extricate myself from an embarrassing

entanglement. One who does not know that he possesses these powers by nature, or one who has not yet developed these natural powers, is mystified; and I can quite readily see why it might seem mysterious. The following experience will illustrate:

One afternoon, several years ago, I was walking with a friend in one of the residential districts of a Western city. We were deeply interested in conversation, and in passing one of the elegant homes I saw a beautiful rosebush on the lawn. I stopped and said to my friend: "Pardon me, but have you ever seen anything as beautiful as that rosebush?" "What rosebush?" she asked. "The one right here on the lawn," I said. "Where is it?" she asked. "Right here in front of us," I said. "There is no rosebush there," my friend said. I then looked at her and she looked at me. Then I said: "The bush right here with the beautiful pink roses; I have never seen anything so beautiful." She again said: "There is no rosebush on this lawn." I, being perfectly sure I was right (thinking that she did not see well), said to her: "It can do no harm, I am sure, if we step on the lawn and I will show you the bush." We accordingly did so, and to my great surprise there was no rosebush there. My friend was right, and the confusion which followed was one of the many embarrassing entanglements of

which I have already spoken. I dismissed the whole subject as soon as possible, for I did not dare to speak of clairvoyance to this friend. I never felt quite comfortable with her after that, for she evidently thought that there was something peculiar about me. Perhaps there is, who knows? I concluded, after I had given careful thought to this experience, that there must have been a rosebush growing where I had seen it, at some previous time, for I know there has not been one there since that time.

I have given the above personal experience because it was a simple vision, and because it is true; had I been alone I would not have known that I was seeing clairvoyantly. I believe that the rosebush I saw on the lawn had at one time occupied that space, or I could not have seen it there even with clairvoyant vision; for even the clairvoyant can see only that which comes within the radius of the vision. Such experiences seem strange and unbelievable, and that is why the scientific research demands the solid evidence based on facts. In this volume I shall speak only that which is absolutely true, and shall relate only my own personal experiences, the truth of which can be verified by many persons who have known me for more than twenty years. It may seem egotistical to relate my own personal experiences only, but my main reason in so doing is a desire to pro-

claim the absolute truth of the different phases of psychic power, for in that way I feel that many of the mysteries will be unveiled.

I believe that every child should be taught the correct use of his own powers as soon as he becomes capable of receiving such instruction, and I think all educators will agree with me in this, that the *mental side* of life is the most difficult side to develop; the reason for this is that there is such a diversity of ideas regarding education along any of the given lines of action—religious, political, medical, legal, psychological, or educational. So many different ideas are advanced in regard to any one subject that the mind of the child is thrown into more or less confusion; it is difficult for him to discriminate between the different ideas and gain a settled understanding of the true meaning of the principle back of the idea.

My appeal on the side of education is this: Everything should be simplified and every child should be taught to apply the definite principle about each separate branch of study, whether it be, as I have already said, religious, political, medical, legal, psychological, or educational; the mind would then be clear, for each child would possess the same knowledge regarding the separate divisions of life. I will illustrate here with mathematics: Every mathematician has been taught mathematics from a

principle and has had to commence at the very beginning; every child has been taught to add, to subtract, to multiply, and to divide according to fixed rules, and when he has changed from one school to another, or from grade to grade in the same school, this knowledge which he has gained is still dependable knowledge; but should the rules differ in the different grades, we would never have a mathematician, but we would have mental confusion regarding numbers. Take a little example in addition; a 1, a 2, and a 3; place the numbers one above the other, draw a line under them and give this example to a child to add; he can add these figures together in any way he likes, by counting on his fingers, or by making little marks, or in any way he may conceive; but when he has finally added these figures correctly, the product is six. Give the same example in addition to a master mathematician, and when he has added the three numbers together correctly, his product will also be six. The difference between the child and the master is in the development, the mind of the master mathematician having grown and progressed far beyond that of the child; but in this simple example as well as in all other examples the child and the master must follow the same rule and bring forth the same result, for there is but one correct result to be gained. So it will be in solving the prob-

lems of life, when we have gained a correct understanding of the principles, or the fixed laws, that govern life.

Take music as an illustration: All musicians study music from a principle, and the notes when placed on the staff are read alike by all. Therefore, you might bring together fifty or more musicians, each one speaking a different language, thus making it impossible for them to converse together; but place before these musicians a musical composition, and the music would be read alike by all of them. The musical composition speaks in but one language, and that language is known to all musicians. That is what I mean when I say that we should study Life from fixed principles, for the knowledge of Life is governed by principles as accurate and dependable as the knowledge of mathematics and the knowledge of music.

Just now the world finds itself in a state of mental confusion, because there is no definite understanding of the separate divisions of life, such as religion, politics, psychology, sociology, etc.; and the result is that great minds are clashing with other great minds in mental conflict, and thought is shivering before the swordpoint of opposing thought. We find that the different religious leaders disagree, that great physicians disagree, that lawyers and judges disagree, that sociologists disagree, and the politicians

scarcely ever agree, all because of a haphazard and irregular system of education along these various lines. If we will think together along scientific lines of reconstruction, we can, in a very short number of years, straighten out many of these tangles and bring these separate divisions of life into much better order, and in that way establish the harmony which we all love.

Life is my theme! And while the conditions at present do not represent my ideas of harmony or order, nor have I the right to fully express all that I feel in this regard, yet I do feel the impatient longing of a human soul; and, in making my appeal to the human race for its advancement, its growth, and its progression, I will simply say this: We have nothing to lose, and there is much for us to win. This I know, that the limitations caused by sickness and death are a barrier to us in the pathway of upward progression, and I am perfectly sure that these forms of weakness have not been handed down to us from the source of Infinite Life itself. They are more like acquired habits of thought, which we fall into on this plane of expression; and I hold that the most careful thought should be given to overcoming such forms of weakness. We are representatives of an Almighty and Infinite Power and that power we have been taught to call God. So it follows that no matter what the urge may be, no matter from what

source it may proceed—anything that will stimulate the mind of an individual to the point where he believes fully in himself simply because he is one with God—the Infinite Power—will prove to be a blessing and will be a great and lasting benefit to a human being. And the human race will gradually crown the supreme effort, which it has already made, with a glory of achievement which is just now beyond all telling. Such a victory is waiting to be won by the human race, and we should begin now to set the cause into motion, which will produce this effect.

Therefore, I say again that when the child has been taught *how* to use his own powers from the beginning of his life, it will be less difficult to direct the energy of the child in later years. We possess more power than we are conscious of; we can see a great deal more than we can describe; we can hear many things which we cannot understand; we can smell the perfume of flowers when the flowers are not visible, and we then look around hoping to locate the blossoms from which the perfume proceeds; we can taste that which we cannot name, we can determine whether it is sweet or sour, or bitter or delicious; and we can feel that which we cannot express, because we cannot convey to the mind of another person just what our real feelings are; the reason for this is that we, ourselves, do

not know just how to describe our own feelings; hence the importance of gaining *self-knowledge*. "Know thyself" is a wonderful motto, and I believe it was Lord Chesterfield who said, "In learning to know yourself there is some danger that you may form an undesirable acquaintance." If we should form an undesirable acquaintance in later years, by learning to know ourselves, it would only prove that the early part of our education had been neglected; for had we been properly taught from the beginning, such a thing could not have occurred.

So it is in the world of Psychic Phenomena with regard to the separate divisions of investigation along these lines. The world as a whole, or practically the whole world, believes that all people who are now living must die, and yet they do not want to sever the thread of hope which connects them with the continuity of life on some other plane; so many there are, who are seeking for a definite proof that the dead still live. If all could have known in the beginning, as does a natural psychic, that death does not rob the individual of his identity, and if this could have been made one branch of study in the beginning of the child's life, he would in later years have a clear and definite understanding of the psychic side of life and would not be mystified about these phenomena.

The way in which many communications are

received from the so-called Unseen is undignified and unwholesome; for example, the seance-room—no light, no fresh air circulating, and no high order of intelligence *demand*ed; any message that is given is gratefully accepted, and after hours have passed the investigator finds that very little clear-cut knowledge has been received. This proves that a stream can rise no higher than its source. On the undeveloped plane in the psychic world very little strong knowledge can be imparted, for the condition in itself is not yet developed to the plane where the Law of Correspondence in this regard can be fulfilled. My constant plea is—*the development of the individual*.

We must grow fearless enough to push aside all of our preconceived ideas of life and death, and seek for a clear understanding of everything that relates itself to Life. Investigation is the keynote to progression, and I personally believe that it is possible for us to gain a clear and definite understanding of life, and I know that direct communication between the Seen and the Unseen is a fact which is now well established and which can be proved beyond the shadow of any doubt. And such evidence as is contained in this volume will give to the reader the absolute proof that satisfactory experiences in Psychic Phenomena are not dependent on seance-rooms and mediums, or

ouija boards or trumpets, or other similar ways of gaining such communications. If all communications received through these various channels were absolutely true and entirely dependable, I should then, as an educator along these lines, advise the use of such things in gaining these communications; but I know that much confusion has been caused by gaining communications in this way; so I for one feel that we should seek for something higher.

We are bridging over the gulf which lies between the mortal and the immortal, and we are rapidly proving that the spirit of man is immortal and lives on other planes after he leaves here, and in so doing are we not also proving that he holds within himself the possibilities of expressing immortal life while still living on this plane? In order to enter into the heart of these things, we must have the natural understanding not only of natural things, but we must also have a clear and definite spiritual understanding of spiritual things. This demands a high order of development on the part of the individual himself, and the one who reaches this plane of development is the one who seeks persistently to gain an understanding of the laws that govern Psychic Phenomena; and such a person cares little about the phenomena itself, but he does love the knowledge of Life which unveils to him the hidden mysteries of these phenomena.

The child should be taught from the beginning of his life to convince himself in some way that the things which he sees and hears are either false or true; he would thereby be saved from many disappointments which he meets later in life, when he finally comes to understand that he has been deceived many times through his own senses, and he may not have been taught by any one that he holds within himself the power to ascertain for a certainty whether or not he is being deceived by what he sees or hears. To illustrate:

A man might come from a foreign country to lecture on Botany; he might place on the platform near him a plant; he might explain to his audience its nature, tell where it had grown and give a careful analysis of the plant. The audience might then go away, each one thinking that he had really seen a plant which had been brought from another country. The plant that the botanist had described might have been artificial. "But," says the individual, "I saw the plant with my own eyes, so there can be no mistake about it." We are often deceived even though we do see with our own eyes; but if we were determined to investigate everything in life in such a way that we could not be deceived, we should find that in the case of the plant and the botanist, if we had been deceived through the sense of sight,

we still have two other senses among the Five Senses which would give us the absolute proof of whether the plant was artificial or real, namely, the sense of smell and the sense of touch. A blind person could determine whether the plant was artificial or real, by the sense of smell or by the sense of touch, just as quickly and as easily as the one who had seen the plant with his own eyes; and yet we affirm, "I should have to see a thing with my own eyes before I would believe it."

The Plane of the Five Senses, or the Fifth Sense Plane of life, is so firmly established throughout the world that it seems to be the only natural plane of existence on this planet, and anything outside of that plane seems mystifying, or unnatural, or supernatural. The true naturalness of life is a lost art, and true politeness soon will be a lost art, if we keep on as we are now going. The intelligence which has already been developed on this plane of life seems to be unable to cope with the difficult and perplexing problems which are now confronting us. Past causes are producing present effects, and it is evidenced that discord and confusion seem to be gaining the ascendancy on this plane. We all agree that the present existing conditions do not give the satisfaction that we covet, and yet we can see no way of escape except to descend to the force-plane and fight it out on that level.

The force-plane belongs to the animal but not to man; yet we find in many cases that domesticated animals display finer feeling and higher intelligence than do their masters. Life is in itself many-sided, and when one door closes another opens; so it may be that the "Most High" has at last heard the call for help, which is going up from the thousands and millions of human beings who are groping in the darkness, and it may be that the "kingdom of heaven" is at hand, even though the darkness may just now be too dense to permit the weary watchers to catch a glimpse of the dawn of a new day.

More than eighteen hundred years ago, the greatest teacher of his time, Jesus Christ, proclaimed truths which, had they been correctly understood and properly applied, would, I think, have saved the human race from the complicated state of confusion through which it is now passing. But skepticism, ignorance, doubt, and unbelief, held sway in the minds of the people at that time, and the truths which were then proclaimed by the great Master were crushed to earth, and a period of darkness followed. History repeats itself. Nearly two thousand years later we find that skepticism, ignorance, doubt, and unbelief still hold sway in the minds of the people, and that these great truths are still being crushed to earth; but *"Truth crushed to earth shall rise again."* WE

ARE NOW CALLED TO COME UP HIGHER! And there is no doubt whatever in my mind as to the response the human race will make to this call. If there is nothing higher to be achieved by the human race than that which already exists, it seems strange to me that Jesus Christ was permitted to put forth the effort which he did put forth in behalf of humanity, and to display the energy which he did display, in an attempt to establish a NEW ORDER OF THOUGHT, and I have wondered many times: When will the *new* commandment which he gave, be fulfilled? The commandment is: "*That ye love one another.*" Personally, I firmly believe that the DAY OF SALVATION IS AT HAND, and that we shall all find it necessary, sooner or later, to bow the knee and confess our own ignorance, and then we shall have to rise in our own individual strength, and stand shoulder to shoulder, until superstition and ignorance totter on their thrones and fall away from the human mind, and thus make room for the great truths that deal with the Infinite Possibilities of Life.

We have now come to the place in our analysis where we are compelled to take a very important step of progression, and this step must be taken before we can find our way from the confused plane of the Five Senses up to the

next round in the ladder of life, namely: The Sixth Sense Plane.

"Heaven is not reached by a single bound,
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round."

On the Plane of the Five Senses, or the Fifth Sense Plane, it should be understood that Psychology has claimed for its victims the entire human race. The general belief now is, and it evidently has always been believed through all the past ages that death is inevitable. The people have accepted this decision and have carried this thought up from generation to generation, and still maintain that death is inevitable because so far there has been nothing to prove the contrary. Even back in Bible history it is recorded that a few persons lived to be several hundred years old, and then succumbed to death. Such experiences have caused us to feel that death is inevitable and that there is no way of escape; therefore, we have come to believe that a human being cannot express the full degree of his own power while living on the earth, but must wait until the individual has been released through death from what is commonly called the physical body or the physical plane of existence. It is then believed that the spirit enters into a state of more perfect free-

dom, and that the individual has been forever released from such experiences as are common on the physical plane of life.

How many, think you, are there who really know whether or not death is inevitable? Is it not possible that there may be some mistake about this, and that we are all living under a hypnotic or psychological influence? The thought of death originated somewhere, and its rapid growth proves that we have not yet learned *how* to control this thought. I shall give an experience which touches on this subject, and shall ask the reader to consider it carefully as I have done, for it may be true. Who can tell? The greatest Teacher that the world has ever known said: "And ye shall know the truth, and the truth shall make you free." John 8:32. He also said, "And whosoever liveth and believeth in me shall never die. Believest thou this?" John 11:26.

I will relate the following experience just because it was of interest to me, and it may be of some value to my readers; if not, you may accept whatever you think is worth accepting, and then with a breath of kindness you may blow the rest away. This is simply an experience, and I do not vouch for the truth of the knowledge, because this is one experience which could not be investigated after it had been given.

About eighteen years ago I had one evening been conducting an open question meeting where there were probably two hundred or more persons in attendance. After the meeting had closed and the people were leaving the hall, a lady spoke to me and said: "May I have a few minutes with you, if I wait until after the people have gone?" I replied in the affirmative, and asked her to wait near the door of my own apartment which was on the side adjoining the large hall. I was detained for some little time, and apologized to the lady for keeping her waiting. She said: "It is of no importance whatever, and I have not minded the waiting." I then admitted her to my apartment, and after we were seated she spoke as follows: "I have been sent to deliver a message to you; the message concerns death. The condition of death is not in any way understood, and the *lack* of understanding is causing much confusion on your planet. The people are not apt to go back farther than the Bible history, and for that reason the cause for death on this planet has never been ascertained by the people in general. There was a time," she went on, "when this planet was not peopled as it is now; consequently not many deaths could have taken place; if so, the race would have been wiped out. I am authorized to make the following statement to you, and you may accept it as a

dependable truth. The few people who were living on your planet at the time of which I am now speaking, had come from other planets, and other conditions had grown up in like manner. I cannot give every detail because time will not permit, but suffice to say that life was then acknowledged as MOTION only; there was nothing known but motion of animate things; rocks might have been called motionless. It so happened that an accident occurred, which changed the whole mental action; a blow was accidentally struck, and an individual form of life became motionless; every effort was made to restore the motion, but failure was the result. Great grief followed, and the sorrow still lingers. This was an accident; but it brought to the consciousness that a blow of similar nature would produce a similar result; and as this thought deepened, it was felt that if anything interfered with your life, or, if you desired to put anything out of your way, that you could strike a blow and the result would be *lack of motion*, or would bring about the condition that is now called death. Is it not still true on your planet," she went on, "that when you wish to produce death, blows are struck, as the killing of different forms of lower life, especially in the case of the animals, where very heavy blows are required to produce the desired result? This condition, then, can be traced only to the Law

of Cause and Effect; and does it not still follow," she went on to say, "that this same cause is still producing similar effects on your planet? The reason why this thought of death has so rapidly increased on your planet is because of the great fear that has come into the minds of the people in regard to this unnatural condition of a motionless body. This condition of death," she said, "can now be produced in a variety of ways: by guns, pistols, poisons, and a variety of accidents, or a blow struck as of old; all because the people are so afraid of this condition that they allow the thoughts of death to dwell in the consciousness, until they draw only thoughts of death by the natural Law of Attraction (like attracting like); and at the same time they repulse the vital action of Life itself, or, in other words, the power of resistance ceases, and the individual becomes too negative to manifest the full strength of his own individual power. This will show you," she continued, "that death on your planet was in the beginning purely accidental, and that it never has been a part of Life's plan. I shall go now," she said, "and I hope that I have not kept you too long."

I thanked her for what she had told me, and said that I had been glad to listen to her; and when I opened the door, I noticed that she stepped to the couch near by and picked up a package, and said: "I almost forgot this." It

was then, I think, about 11:30 P.M., and I said to her: "Can you find your way to your home at this late hour?" "Oh yes," she said, "Thank you, and good-night."

I was under the impression that night that this lady had attended the question meeting in the hall, and I gave very little thought to what she had told me, because I did not consider it to be absolutely authentic. I thought of the woman as some one who had been impressed to tell me something, and I always give an individual the opportunity to speak to me in a perfectly open and free way. I noticed very carefully this woman's personal appearance, so that I would be sure to recognize her if I should meet her again. She wore a close-fitting black cloth suit, very neatly made but very plain, and a small black hat and black gloves. Her face was more round than oval, and she had large, clear eyes, dark blue in color, and dark hair. She had a very pleasant smile although somewhat serious, but in the smile there was a touch of sadness. I afterwards found that no one at the question meeting had seen such a person, and I have never seen nor heard from her since that time. Whether the woman was embodied, I do not know, or disembodied, I do not know; whether that which she told me is true or untrue, I do not know; but if it is true that death came into the world accidentally and

is governed by the Law of Cause and Effect, I can then see no reason why this disagreeable and unwholesome condition should not be changed. If we stop furnishing the causes that will produce this condition called death, is it then not reasonable to suppose that such effects will finally disappear?

Such an experience as the one related above shows us how important it really is for us to gain the absolute truth in connection with all psychic experiences. This woman's statement may be so true that no further explanation was needed. Time will give us this proof.

I have already said that we hold within ourselves sufficient power even while we are living on the Plane of the Five Senses, or the Fifth Sense Plane, to gain convincing proof of the truth of that which we see, hear, smell, taste, or feel. We should now begin to eradicate from our minds all doubt regarding that which is possible for us to accomplish, and we should set ourselves to the task of gaining a clear understanding of Life itself. The majority of the people have laid this subject—the subject of death—to rest, thinking, I presume, that it is worse than useless to attempt to gain any further enlightenment on this subject. The psychology of this is that the influence of this thought leads to restlessness, and doubt, and confusion, and dissatisfaction; so, in the words of

John Ruskin I say, "What the world needs at the present time is education, satisfaction, and an example."

The reader can readily see that when the Five Senses (seeing, hearing, smelling, tasting, and feeling) are not properly used, these powers become stagnant, and after a time the sight is gone, the hearing is gone, the sense of smell is gone, the sense of taste is gone, and last of all, feeling is gone; and then comes the sorrow which follows—the death of an individual. When we no longer see, hear, smell, taste, or feel, we are not of much value to ourselves nor to the community in which we live. I wish to impress right here the thought that on the Fifth Sense Plane, or the Plane of the Five Senses, you must either conquer or be conquered, you cannot do both. It follows that the individual must learn that he *holds within himself the power to control his own body*, even on this plane—the *first natural plane* of human life expression. So much for the Five Senses, or the Fifth Sense Plane of Life's Activity.

We now come to the Sixth Sense Plane, or the Natural Psychic Plane, and I will now analyze these powers; so I will say again: To the Sixth Sense Plane belongs: Clairvoyance (clear seeing); Clairaudience (clear hearing); Psychometry (tracing from a cause to its effect through the sense of touch); Intuition (power to

decide a thing quickly without reasoning) ; Perception (perceiving more than is seen) ; Penetration (seeing below the surface of things) ; Inspiration (quickenings of your own natural powers) ; and Illumination (light without limitation).

CHAPTER III

THE SIXTH SENSE PLANE

CLAIRVOYANCE

I will now analyze the powers that belong to the Sixth Sense Plane of Life, and I shall speak first of the organ of vision—the eye; and I shall endeavor to show what it is that makes Clairvoyant vision possible and natural. The eye is perhaps the most active member of the whole body and holds within itself marvelous possibilities, and the free and independent use of this organ of vision is really necessary and adds much to the happiness and satisfaction of an individual. The eye has, what I call, a three-lens power. First, the objective seeing, then the second eye or perception, and then the inner eye—the clairvoyant power. Besides this three-lens power, which I shall explain as best I can, there is connected with the eye the power of observation, the power of recognition, the power of discrimination, the power of discernment, and the power of penetration. All these powers are dependent, I think, on the physical organ called the eye, or the seeing power of the

body; and if the eye is in any way affected, these powers are less active and less dependable. The eye is in a state of constant vibratory activity and vibrates more rapidly than any other organ in the body. I sometimes liken the rate of motion in the eye of an active, energetic person to the rate of motion of the second hand on a watch, which we know moves sixty times as fast as the minute hand; this activity in the eye is hard to control, and it is sometimes difficult to focus the vision and hold the eye still enough to make the seeing power distinct and clear. A person can take a sweeping view of the landscape in an instant and in this way the vision covers an area of many square miles, showing the rapid vibratory action of the vision—the seeing power of the body.

Clairvoyance is made possible, as I understand it, because of the three-fold power in the eye itself. I shall analyze the eye as follows, because I know of no better way to express my thoughts regarding the wonderful power of clairvoyant vision. The eye has, as I believe, a three-lens power of vision, so I will speak of these powers as the first, second, and third lens. The first lens might be called the objective or the natural lens because closest to the surface; therefore, an object can be seen by an infant before the mind of the infant knows what the object is; this proves that the power of observa-

tion is acting, but discernment, or the power of judgment, is still undeveloped, and the power of discrimination (distinguishing the difference between objects) is not yet ready for use by the infant; this power comes into action a little later, when the child selects the toys he likes the best.

The second lens gives the power which I have defined as "perception"—a power to see through the first or the objective lens, and thereby perceive that which could not be quickly registered by the objective lens alone. This power of perception can be tested by looking at distant objects until you are finally able to tell the form, the color, etc., and in that way you decide what the object really is. That is what I mean by perception which shows a little fuller use of the power of vision. The reader will just here recall the fact that a great many persons, who have reached the age of seventy or eighty years, have what is called second sight; this second sight is due to the fact that the first lens, or the objective lens, has now become strong enough to transmit the power of the second lens, thus giving stronger power of vision. This power of second sight, which means more distinct or perfect seeing, is not needed in the very beginning of the individual life; consequently this power of discernment or perception develops more slowly, and through

the years this second lens is gradually gaining in strength in order to supply stronger power of sight when the eye and the body become more mature. This may be the reason why a person sometimes holds a paper farther away from the eyes when reading, in order to see more clearly, which shows that the power of vision focuses at a point farther away from the eye. This may also prove why some people are far-sighted while others are near-sighted—stronger or weaker power to focus the vision. A person may feel at this period of his development that his sight is failing, but my idea is that the power of vision is growing stronger and is farther reaching. At this point of maturity we should have double power of vision—the power of the first lens, or the objective lens, plus the power of the second lens—hence perception and second sight, or the free use of the two lenses—the first and the second lens.

As soon as there is any irregularity of vision, such as astigmatism, or dark specks before the eye, or cloudy effects, or other irregularities, the oculist is consulted, and in nearly all cases eyeglasses are given as a remedy, and they are supposed to do the work for the eye which the eye should do for itself. Eyeglasses are given as an aid to clearer vision, so the individual then depends on the glasses which enable him to see more clearly, and the result is that the eye itself

remains in an undeveloped state; so the sense of perception, which comes through the use of the second lens, is left unused, and consequently the penetration, or the power of the third lens (the clairvoyant lens), can never be fully or normally developed. Everyone knows that the use of a muscle develops the muscle, and that an arm when perfectly strong and well might be placed in a sling and kept there, until the owner of the arm would find great difficulty in using it. The vision is dependent on the muscular action which controls the eye, and since the glasses focus for the eye the muscles of the eye cannot act freely or normally. The eye, by the use of the glass, is very much like the arm placed in a sling. Many persons who have used eyeglasses have found it necessary to have different sets of glasses, one set for reading and one set for seeing farther away; and because there has been a demand for one pair of glasses to do the work of two, the double lens glass has been supplied—the upper half for seeing far away, the lower half for ordinary seeing.

A word of advice to those who use eyeglasses: Remove the glasses from the eyes whenever you can conveniently do so, as this will give the eye itself an opportunity for freer action. Use eyeglasses with the same thought that you use an opera glass; you do not feel compelled to use the opera glass, but you use it because it enables

you to see more clearly. Use the eyeglasses with the thought that you use them for your own convenience, but not that you are compelled to use them all the time, for you can see many things without the glasses, even though you wear them in order to see more clearly. A little daily practice without the glasses will give the eyes more normal strength. The continual use of glasses, which prevents the natural activity or exercise of the eyes, causes the eyes finally to become smaller and the sight is less dependable; the fear of blindness keeps the individual in a state of constant anxiety, and if by chance the glasses are mislaid or broken the individual is greatly disturbed. These irregularities of vision are due to the fact that the eye is undergoing certain changes because the body is maturing, and in case eyeglasses could not be procured, nature would then be given an opportunity to make her own adjustment; and I believe the vision would in time become clearer, and the clairvoyant lens would have an opportunity to develop, and the seeing power would become more normal. The truth of the matter is that in later years, as I have already recited, at the age of seventy or eighty, the sight becomes so clear that the glasses are laid aside and the individual sees clearly without their aid.

The third lens in the eye holds the power which makes clairvoyant vision possible, but

this power is rarely ever fully developed on this plane of life, for the reason that people do not live on this plane long enough to develop the full power of vision, which an individual naturally possesses. Clairvoyant vision, when natural, acts so quickly that no time is required to focus the vision, and this leads me to believe that at such moments the full power of vision in the eye (the three-fold power) is properly focused, and this would give the full strength of vision which might be likened to the X-ray. Clairvoyant vision, as I understand it from my own personal experiences, is in action much less frequently than people ordinarily believe when they do not understand the natural use of such power; but that which is seen clairvoyantly leaves an indelible impression, and so far as I know, these visions are never forgotten, and yet the vision may include experiences which are not realized for many years after the vision has been seen. This power of vision is, I think, closely allied to the gift of prophecy—fore-seeing and fore-telling of events.

The possibilities of the eye may be compared to mechanical inventions like the camera, sometimes a snapshot, sometimes a little longer time to register, and again what is called "time exposure"; or it might be compared to the energy in electric globes, the amount of power corresponding to the wattage consumed in the light.

I do not know whether an oculist would agree with me in my ideas about the possibilities in the human eye, nor do I know whether it is generally known to the oculist that the eye has a three-lens power; but my experiences have given me proof that the oculist does not understand perfectly all of the possibilities held in the organ called the eye. The construction of the eye is so complicated, so delicate, and so intricate, that it might baffle the skill of the most conscientious oculist, and he might be instrumental in disarranging some part of this complex organization, the eye itself, even when he uses the best knowledge that he possesses, hoping thereby to better the condition rather than make it worse.

My idea here is that the physical body when it is properly controlled by the individual who owns it, should grow stronger rather than weaker with each succeeding year; and the power of second sight alone gives sufficient proof to sustain me in this position, for in all the cases that I have ever known of second sight the body has not been properly controlled. At the time of second sight the body itself expresses what is commonly called old age and weakness, yet the individual is able to see without the aid of eyeglasses even though he has worn glasses for many years. Had the body been properly controlled while the years were going by, we

would then have an example of the natural powers that should be expressed by an individual at the age of eighty or ninety or one hundred years, or more; I say more than one hundred years, for I personally have not the right to limit the power of Life itself.

This depleted physical condition is wholly due to our past system of education, and we have not realized that the reason why the body itself changes from strength to weakness, is because the thought which controls it changes correspondingly from strength to weakness. The experiences that I shall give of clairvoyant vision will prove to the reader that this is a perfectly natural power, and I will also give the proof that clairvoyant vision sometimes sees far into the future; but when that which has been seen clairvoyantly has been brought into visible manifestation it has been found that the clairvoyant vision was perfectly true, even though that which had been seen came into visible expression four years later than the vision, as the following story of the hotel will illustrate. I will also add that this power, so far as my personal knowledge goes, can *not* be used *on demand* as is generally believed in regard to clairvoyant seers. A person sees clairvoyantly only that which comes within the radius of clairvoyant vision, just as a person sees ordinarily that which comes within the radius of ordi-

nary vision. So clairvoyant vision, a Sixth Sense power, simply means the natural development of one of the Five Senses, namely, *the power to see*.

First, physical vision—the use of the first or objective lens of the eye; next, second sight or perception—the use of the second lens of the eye; and third, Clairvoyance, or clear seeing—the use of the third lens of the eye. The three-fold power is now developed, and each lens is displaying its own power, giving to the eye its full strength of vision; then comes the power of penetration, which I have defined as “seeing below the surface of things,” this enables the individual to see beyond the ordinary range of vision. The individual then finds himself living in a different world, namely, on the Sixth Sense Plane—one step of development above the Fifth Sense Plane. He then sees life from a different viewpoint, he understands life differently, and he then deals with the hidden, or occult, meaning of things in a perfectly natural way; and the clear seeing (clairvoyance) enables him to catch glimpses of life beyond the physical plane of expression. So it follows that all that now seems mysterious will fade away when Life itself is properly understood.

The following experience will illustrate the power of Natural Clairvoyance.

The Hotel Seen Four Years Before It was Built

I have always maintained and still maintain that things which do not exist somewhere cannot be seen, not even by a clairvoyant, and yet this experience seems to prove that my decision in this regard is incorrect. I was spending an evening with several friends, and during the evening, without anything at all having led up to this, I suddenly saw before me a large building on which I saw the name of my host, Mr. P. Because I saw his name on the building I concluded that he contemplated building a new residence, and I thought it would be very strange for him to place his name where I had seen it on this building. I described the building to those present and said that some things seemed very unusual, as I was thinking of a residence. For instance, the building was several stories high, and the steps which led up to the front veranda came down the side into the very corner where the sidewalks met, leaving no space or lawn in front of the building. Another strange thing was that I saw a cupola or what looked like a small room on the top of the building, which I said came as an afterthought and had nothing to do with the architectural plans. I also told where this building would be located. "Do you know that I own the property that you are speaking of?" asked

Mr. P. "No, I do not," I replied. He then asked, "From what you have seen, do you think that you could point out this place if you walked by there?" "I think I could," I replied, "for I have seen this place very plainly." He with several members of his family accompanied me, and after we had walked several blocks, I stopped and said: "This is the corner which I have seen." Mr. P. said: "I do own this property, but I have no intention of building a residence on this corner, for this property is too valuable to use for that purpose."

Four years later a realty company from the east purchased this property, and erected a hotel; the hotel is a combination of three different styles of architecture, which exactly fits the description I had given of this building when I saw it clairvoyantly. After the building was partly finished it was decided to run the elevator from the basement to the roof-garden, and for that reason the small room which I had seen in the vision was built on the roof, a room large enough to hold the elevator. This was quite a novelty at that time, for I think this was the first hotel in that city which ran the elevator from the basement to the roof-garden. This was purely an after-thought and had nothing to do with the original plan. Mr. P.'s name was placed on the building exactly where I had seen it; but he had nothing to do with the

building itself, this company had asked if they might honor Mr. P. in naming this hotel for him, as he had owned the property for many years.

Now the question arises, Where was this hotel when I saw it and described it four years before it was built? The most careful investigation has been made by those who are connected with this matter, and so far we have not been able to find that such a building had ever been thought of in connection with this property. Yet I saw the building plainly and described it in minutest detail four years before it was built; and those who were present at that time will be glad to verify the truth of this experience. Mr. P. was a shrewd lawyer and inclined to be skeptical about things seen clairvoyantly, but this experience gave him proof of clear seeing. If anyone wishes to see this building, he can easily ascertain the city and where and in what part of this city the hotel stands.

During the four years before this hotel was built, Mr. P. used to ask me laughingly, "When do these visions of yours come true, do they come true here or hereafter?" "If we stay here long enough everything will come true here," I replied.

CHAPTER IV

CLAIRAUDIENCE

I shall now speak of another power which belongs to the Sixth Sense Plane of Life, namely, Clairaudience, or clear hearing, and I shall carry out my idea of the three-fold power of hearing very much as I have already spoken of the three-fold power of vision. The ear and the eye, or the hearing power and the seeing power, are closely related and inter-dependent, inasmuch as the nerve-energy and the muscular power, which give to the ear and the eye the full strength of action, are sympathetically related; therefore, both of these powers—seeing and hearing, should be better understood and more carefully developed.

The power of Clairaudience, or clear hearing, is dependent on the organ of hearing—the ear, so I speak of a three-fold power of hearing—the outer ear, the second ear, and the inner ear. The outer ear, or the objective ear, catches the first sound for the infant very much as the objective lens of the eye enables the infant to see an object before he knows what the object is. The

difference between these two organs—the eye and the ear—is that the eye catches the rays of light and stores this light up for future use, while the ear catches the sound-waves and stores up the sound for future use. That which we see is held in memory and can therefore be described, while that which we hear is also held in memory, but it must be explained; we say, in speaking of that which we have seen, “it looked like,” etc.; in speaking of that which we have heard we say, “it sounded like,” etc. So the descriptive power and the analytical power are dependent on these two senses—seeing and hearing.

It is well to understand right here that great care should be taken in protecting the infant against heavy sounds or harsh and discordant noises; a young child should not be taken too close to where a band is playing, nor to heavy piano recitals; nor should children be allowed to blow a horn in each others' ears, as they sometimes do when playing, for the organism of the child is too delicate, in the beginning of its years, to bear these harsh sounds without somewhat affecting the finer sensibilities. The child, in making an effort to protect himself against this outer noise, contracts the muscles and in that way partially closes the ear, thus shutting out the loud sounds, and it follows that contraction of the muscles becomes a habit and

this is one reason why both the hearing and the seeing power seem to be imperfect. The muscular system is naturally flexible and elastic, and relaxation should be encouraged from the beginning in order to preserve the natural flexibility of the physical organism. The Five Senses (seeing, hearing, smelling, tasting, and feeling) will then have more freedom of expression and more perfect action.

The second ear is stronger because it is more protected from external sounds, and remains practically unused while the body is maturing, as I have said of the second lens in the eye. This middle ear is used more by musicians than it is by other people, and this enables the musician to analyze the difference in sounds very much as the middle lens of the eye gives power of perception. It is a proven fact that musicians are able to determine a sound and name it; as many children whom I know are now being taught to tell what key the chord belongs to when the chord is struck on the piano, which is wholly due to the training of the sense of hearing, as the pupil is placed in a position where he cannot see the keyboard of the piano when the chord is struck. When this inner ear is normally developed, the musician can follow the vibration of sound long after the sound has been lost by the ordinary hearing; natural musicians catch sounds, and, by the use of the middle

ear, the sound is retained and is then transmuted into melody. Persons who have this sense of perception through hearing are very apt to be day-dreamers, and you often find them in an attitude of listening and at such times they seem to be entirely forgetful of what is going on around them. They do not at all times realize that anything is being heard by them, but you often hear them say: "I have had a peculiar impression, but I cannot tell what it is." Something has reached the middle ear, but the individual does not know how to express this impression in words. Here again you see how very important it is to understand the power possessed by an individual. The case of Helen Keller is a well-known example, and could the outer ear, or the objective ear, in her case be strengthened, or developed, so that the first or outer sound could be retained by the first or objective ear, her hearing would, I think, become perfectly normal; for we have the proof that she does sense sounds, but not distinctly enough to be normal.

The inner ear, or the third ear, is the ear which makes Clairaudience possible and natural. In the case of Beethoven, I think it might have been found that the clairaudient sense, or the use of the third or inner ear, had become so highly developed that the first or objective ear and the middle ear were practically unused

by him, because of the quick power of the inner or clairaudient ear to catch the great harmonies which he so dearly loved. He may have depended on that power alone, for we know that in some way he did sense or hear, and control these great harmonies.

The ear has power to retain fine delicate sounds similar to the power in the eye to focus to a fine point of perception; and while the individual is constantly shutting out or attempting to control the coarser or harsher sounds, he is at the same time contracting the muscles, as I have said, and then he has the use only of the inner ear, and he does not catch the sound of the spoken words, because the vibration of the voice is not clear enough to reach the inner or clairaudient ear. All such defects might be corrected if the physical body was properly understood and the correct methods were used to develop and harmonize the body.

If the outer ear is affected the sound carries less quickly, and we then use an ear-trumpet which allows the sound to penetrate the outer ear, just as we use eyeglasses to make the vision clearer. The reader can see that the use of the ear-trumpet hinders the development of the ear and thereby makes Clairaudience impossible, just as the eyeglass hinders the development of the third lens power of the eye and thereby makes Clairvoyance impossible. The nervous

system is disturbed by the use of these mechanical inventions, and the individual becomes less receptive to the vibrations of sound, and the nerves of the eye do not vibrate in natural harmony with the rays of light. So in this way these powers grow weaker, but they should grow stronger, for the normal use of these powers increases the energy. These inventions (ear-trumpets, eyeglasses, etc.) must have been known to some of the Bible writers, for we find in Proverbs 8:12 the following words: "I, wisdom, dwell with prudence, and find out knowledge of witty inventions." And in Eccl. 7:29 we read as follows: "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions."

The ear itself is just as complicated and just as intricate in its organization as is the eye. But these two organs, the eye and the ear (the sense of sight and the sense of hearing) are governed by different laws—the law of Sight and the law of Sound, and the organism itself is governed by these natural laws. Sound in some cases carries farther than sight can reach; the rumble of an incoming train can be heard before the train can be seen; this fact the reader can test out for himself and in that way prove that this statement is true. It is the law of Sound that makes the wireless telephone possible, but clairvoyant vision could penetrate through the ether and

see the invention. Therefore, it follows that the eye and the ear are closely related, the difference being that the ear draws to itself the sound while the eye looks out and locates the object. The sound of the train reaches the ear and later the eye sees the incoming train; then again it may be that the eye sees farther than the sound could travel. A close study of these two powers, seeing and hearing, and watching carefully the action, will be both interesting and helpful to anyone who cares to think about this particular idea. We know that when one of these organs is in any way impaired, as the sense of sight, the hearing then becomes more acute; or if the hearing is affected, the sense of sight is usually stronger.

Some of the following experiences are given to show the power of natural Clairaudience—hearing without seeing; other experiences will show the action of these two powers at the same time—Clairvoyance and Clairaudience. In relating these experiences I shall use the initials only rather than the full names of the people, because I feel that I have not the right to give the full names in this volume without the permission of the individuals themselves; but should it become necessary to give further proof of the truth of that which is herein related, I could at any time give the full names of the people and could also bring witnesses to prove

the truth of these experiences. There is much criticism made by the general public regarding psychic experiences that are related by different persons because they use initials instead of the full name, therefore the reader cannot investigate the experience further. In such cases, those who are skeptical are inclined to push the evidence aside, thinking, I presume, that the experience related might have been a dream, or the result of imagination, or some picked up evidence from some other source.

My position differs greatly from that of a medium; the medium receives and transmits the knowledge without knowing what she receives or transmits, as she is either in part or wholly controlled at the time she transmits the message; because of this you cannot gain any further knowledge from her regarding the one experience, for she herself knows little, if anything, of that which has transpired. When knowledge is gained in that way, unless the names are given definitely, it is sometimes very difficult to gain further proof of the truth of a psychic experience. I myself am, at all times, conscious—fully so, when seeing clairvoyantly or hearing clairaudiently, as no arrangement is ever made by me for the use of these powers. I see and hear in this way just as naturally as people see and hear in the ordinary way; but this sense of seeing and hearing is clearer, as I

have said, and acts more quickly than the ordinary hearing and seeing, which proves a stronger or fuller power of these two senses—seeing and hearing. So for that reason I can at any time relate the minutest details in connection with any psychic experience which I have ever had, as the following experiences will prove.

In giving these sacred experiences to my imaginary audience, I do so only because my love for humanity, in seeking its own level, is going out to you. At this time when war demands it, the human heart with its throbbing emotions is laid on the altar of sacrifice and service; and I speak to you in this intimate way because I believe that my words may bring new hope to hearts that are breaking, and will give the joyful assurance that those who are gone, still live. The war is not yet ended, but the moon is still shining in silent glory, and the millions of stars scattered through the heavens are glittering like bits of illuminating light; so enough light is given to show us the way in the night-time; but we all know that the day will follow the night, and that sometime the sunlight of peace will again shine over all the earth.

I often recall the words of Matthew Arnold, found in his beautiful lyric poem, "Self-Dependence":

"Ah, once more," I cried, "Ye Stars, Ye Waters,
On my heart your mighty charm renew:
Still, still, let me, as I gaze upon you,
Feel my soul becoming vast like you."

From the intense, clear, star-sown vault of heaven,
Over the lit sea's unquiet way,
In the rustling night-air came the answer—
"Wouldst thou be as these are? live as they.

"Unaffrighted by the silence round them,
Undistracted by the sights they see,
These demand not that the things without them
Yield them love, amusement, sympathy."

NATURAL CLAIRAUDIENCE

The Fourth Street Station

Some years ago I was spending a day at one of the beaches, a distance of twenty-five miles from the city in which I resided. A steam road was then running between the city and this beach, and the scheduled time for leaving the beach in the afternoon was one train at 4 P.M. and another at 7 P.M. Early in the afternoon a windstorm arose, which caused great alarm, and because of the storm it was decided to unite these trains and make but one trip to the city. When I reached the train I found the coaches were all filled, and I with others found standing room on one of the platforms in the middle section of the train. I was booked for a lecture at 8 o'clock that evening, and it was quite im-

perative that I should be in the city at least one hour before the time for the lecture. The train was running very slowly, and I was growing somewhat impatient. Just then I heard some one say: "You will have to leave the train at the Fourth Street station, or you will be late for your appointment." I looked around to see who was talking, but I saw no one speaking, and I most naturally was thinking of my own appointment. The mention of the Fourth Street station was a surprise to me, for I had never heard of such a station on this line. Again I heard the same voice say: "You must leave the train at the Fourth Street station or you will miss your appointment altogether." I then concluded that this referred to me; but just here I will say that I was born a skeptic, so I am not easily managed when it comes to hearing and seeing.

In this case I knew nothing about where I would find myself if I should leave the train at that place; I did know, however, all about my destination and where to leave the train and which car to take to reach my home, so I could not see that I needed any assistance at this time, neither could I see that I needed any directing. I again looked around to see who was speaking, but I noticed that no one was paying any attention to me, and I concluded that some one whom I could not see was speaking to me. I said

(mentally) : "I know nothing about the Fourth Street station, but I do know where I am to leave this train." This voice said : "Leave the train at the Fourth Street station." I said : "I do not know where it is, and there is no conductor here, so I cannot leave the train there." The voice again said : "The train will stop, and I will tell you when to leave the train; if you follow this advice, you will meet your appointment; if you do not, you will miss it altogether, for the train is so crowded that the street cars will be overfull, and people will have to wait for other cars, and this will cause a long delay." I have tried to trust these directions in order to overcome my skepticism, but in this case I felt that I was taking great chances by leaving the train at that place; for how could I tell where I should find myself if I followed this advice. The wind was blowing furiously and the night was coming on, and I did not know whether I was ten or more miles from the city, for I could not see out from my position, and, as I have said, there was no conductor with whom I could speak. However, the train stopped, and this voice said : "This is the Fourth Street station," and I instinctively stepped from the train. The train moved on, and I found myself standing alone near the railroad tracks and nothing in sight but vacant lots on both sides of the track. I looked around wondering where to

go, when the same voice said: "Walk along this pathway until you come to a stairway which will lead you to a bridge, and there you will find a car waiting that will pass your own door." I followed the direction given, and soon came to the stairway which was entirely hidden from view when I left the train. I ascended the stairs, and there I found the car which passed my door, as I had been told; this car made few stops, and I soon reached my own residence. I hurriedly dressed for the lecture and arrived in the hall two minutes before eight o'clock. Some people who were on the train that night did not reach their homes until 9:30 or 10 o'clock.

I was deeply grateful for the advice that had been given by the loving helper whoever he may have been, and this gave me the proof that there are those in the universe somewhere, who can trace from a cause to its effect, and who, if our ears were not dull of hearing, could by speaking to us change a cause and thereby produce another effect. This is what I call masterful intelligence. If I were not naturally clairaudient, I would not have heard this voice and consequently should have missed the lecture altogether.

Such experiences as this ought to convince any skeptic that there are those who can give quick, decisive and accurate help in time of need; but I often wonder why they continue to

help when we hesitate about accepting advice from those who see more clearly at times than we do. I know the truth about these things which seem so mysterious, and in time we shall think no more about being directed in this way than we now think of flashing a wireless message out to a ship at sea. I afterwards found that this Fourth Street station had been planned about two weeks before this occurred in order to accommodate one line of street cars to avoid the congestion in other parts of the city; but I had not heard of this station until that time.

The following argument might be brought forth in connection with this experience—that the Fourth Street station was a regular stop and that all trains stopped at that point. That may have been true. However, there was no one on the train who knew me (so far as my knowledge goes), and the one who spoke to me evidently did know me and the conditions connected with my life, or he would not have spoken about the evening appointment; besides I seemed to be the only one who left the train at the Fourth Street station that night. So reason as we may, we cannot overthrow the fact that some one referred to me personally, and I left the train under the advice of some one who was speaking directly to me; some one whom I did not see, but whose voice I did hear distinctly.

Who Spoke to Me?

I had among my acquaintances some people who were very ardent spiritualists; they were a devoted family—the father and the mother and four children. The father and mother had been lovers from childhood and had united their lives in marriage at an early age. Their home-life with their children was very beautiful, and they had many years of unbroken happiness together. They often said to each other, “If one of us should be taken away, the other would soon follow.” However, the mother became ill and passed away quite suddenly. The family requested me to conduct the funeral and gave me permission to arrange the service in any way that I liked. After the service was finished and we were leaving the crematory, I heard some one say: “Why did you not finish the service?” I looked around to see if anyone was speaking to me, and again the same voice asked: “Why did you not finish the service?” I then concluded that some of the friends had not been satisfied with the service, and that I simply felt their thoughts in connection with it; but I said mentally: “I did finish the service.” Again the same voice said: “The reason you did not finish the service is because it is to be continued.” This I could in no way understand, but my reason said that probably the conclusion meant

that the friends would not consider the service finished until after the body had been cremated. I dismissed the whole thought, thinking that what I had heard was simply the thoughts that were in the minds of the people in connection with the funeral. This was on Sunday afternoon, and on Thursday of that week the husband was taken ill in the same way, and passed away as quickly as had his wife; and the children requested me to conduct their father's funeral the following Sunday.

Some one must have known at the time the wife was buried that the husband would be buried the following week, and that that would be the continuation of the wife's funeral. I concluded that was why the voice said: "This is to be continued." I rode in the same carriage with the husband and the two daughters when the wife and mother was buried, and the father was then apparently in perfect health. The physicians could not account for the deaths in either case; but as these two people had always said that if one of them should die the other would soon follow, it would seem that this condition was governed by their own thought. Such things as this are very puzzling, but there must be a definite cause to produce such an effect. The question is, Who spoke to me? Was it the wife, or was it some one else who knew what the future held? I saw no one in connec-

tion with this, so this experience, like many others which I might relate, was purely a case of Clairaudience, or clear hearing.

The Four-Paneled Screen

I once had occasion to make use of a screen, and nothing would do but a four-paneled one. I naturally thought that I could step into a store and purchase one without any trouble whatever. When I was arranging to go out to find the screen, a voice said: "You will find the screen you want at a new furniture store on the west side of S. Street between Fifth and Sixth Streets." I was positively sure that this was wrong because I knew of no furniture store in that block. I replied (mentally): "I thank you, but I shall have no trouble in finding a screen, for I know just where to look for screens." I stepped into a furniture store and asked for four-paneled screens; I was told that they kept only three-paneled screens in stock. I then went to another store and received the same answer. I was so confident that this helper was wrong and that I was right, that I went from store to store asking the same question, but found in each case that the three-paneled screens were all they had in stock. I then decided that it could do no harm to walk to this place on S. Street and ascertain if the words

that had been spoken to me were true. I went to the place of which I had been told, and to my great surprise I found the furniture store there. I stepped in and asked for four-paneled screens; the gentleman said: "We have but one four-paneled screen and it is the only one in the city; it was made to order by us for a lady, but when it was finished it was much larger than the lady had thought it would be, and for that reason she left it with us to sell. It is very beautiful," he said, "and if it is what you want, you will get a great bargain." I found it was what I wanted, and purchased the screen without further delay, and I was again convinced that there was somebody in the universe who knew more than I knew.

Such an experience as this one should prove to us that we might be saved a great deal of unnecessary trouble if we really were developed to the place where we could hear clairaudiently and would then follow such direction as this in the beginning. But it must also be understood that every individual must preserve the independence of his own spirit, and must at all times depend on himself and use his own judgment and reason, even though he does hear a voice directing him. In such cases as this it would do no harm whatever to experiment with this power of hearing, for no harm could be done to anyone and you would save your own time for

some better purpose than to look around aimlessly to find what you want. I might, in this case, have saved at least one hour of my time if I had gone to the store of which I had been told, in the beginning; but had I done so, I should always have thought that I might have found a four-paneled screen in some other store. I was glad to have this experience, also glad to find that the words which were spoken to me were true.

CHAPTER V

PSYCHIC EXPERIENCES

SHOWING THE NATURAL USE OF TWO POWERS, CLAIRVOYANCE AND CLAIRAUDIENCE

Seeing and Describing Mrs. Y.

The day after my arrival in a Western city I met a lady in the hotel where I was stopping, and she invited me to go with her to a meeting that evening; she said they were studying scientific subjects, and she thought I would be interested. I gladly accepted the invitation and waited impatiently for the hour. I felt that I should hear something which would make me very happy, for I have since my earliest recollection been very deeply interested in all scientific research. We arrived at the place of meeting about five minutes before the class opened, and were seated in the reception hall. The double parlors were well filled with people, and I noticed another room directly opposite the back parlor which I afterwards found was the dining-room; this room was also well filled with people. A gentleman conducted the class and opened the meeting by reading extracts from a book; when he had

finished the reading, the meeting was thrown open to questions. I shall never forget my feelings at that moment, for this man had read from this book that "God is all, that death is only a transition, and that the individual lives just the same after death as he had lived before; in that sense death makes no difference, and since God is all, then life is eternal."

These sounds fell upon my ear very much as sound first falls upon the objective ear of the infant, as I have previously stated. This seemed new and wonderful to me, and I thought at last I have found that for which I have been seeking, namely, those who know that God is all. The words of Jesus Christ were used as references, and I was so happy that I had to make some effort to keep from asking questions; but I, of course, remembered that I was only a guest—not a member of the class, consequently I had no right to ask questions. As I listened it seemed to me that there was more or less confusion in the questions and the answers, especially those pertaining to life and death, and I began to wonder why these questions were answered so differently than I would have answered them. I consoled myself by thinking that I would now have an opportunity to study these great truths in life and thereby become enlightened in regard to the science as related to this subject.

Just at this point a gentleman in the audience asked, "What do you think is meant by the 'hereafter' as it is spoken of here in this book?" Before the reader could reply a lady stepped out of the dining-room, walked across the reception hall, stepped into the back parlor and stopped before the man who was conducting the meeting. I was waiting breathlessly to hear the answer about the hereafter, thinking that this lady who had come into the room would answer the question. To my great surprise the reader paid no attention whatever to the lady who stood before him; he himself was by this time answering the question. I thought that he was very discourteous, but I concluded that the members of the class were not allowed to answer questions, as it might lead into confusion, and I thought this gentleman ignored this lady as a silent rebuke. She looked humiliated as though she had felt the rebuke, then turned and retraced her steps again to take her seat, as I supposed, in the dining-room. In passing me she said in a whisper, "Will you step into the dining-room and give me the pleasure of introducing my friend, Miss S.?" "Thank you," I said, "when the meeting is over I will ask permission to do so." She bowed and passed out of the room and out of my sight. I did not think it strange that she had spoken to me, for I was the only invited guest on that occasion,

and I was under the impression that she knew that I was a stranger and that she wished to show me this courtesy.

After the meeting closed I was introduced to the hostess of the evening, and after exchanging a few words of greeting I said to her: "Mrs. Y. has asked me to step into the dining-room to meet her friend Miss S., and with your permission I will do so." The hostess stared at me in a peculiar way and then spoke to her husband, the gentleman who had conducted the meeting, and said: "This woman says that Mrs. Y. has asked her to step into the dining-room to meet Miss S." This man in turn spoke to the man who had asked the question about the hereafter, and said, "This woman says that Mrs. Y. has asked her to step into the dining-room to meet Miss S." By this time I began to feel that I was in some way intruding, and I thought they were passing this thought along to save time until some one could gain enough courage to say that they did not want me to go into the dining-room. I said to the hostess: "I feel that I am intruding. If you will please say to Mrs. Y. that I shall be pleased to meet her friend Miss S. some other time, I will thank you for the pleasure of the evening and will bid you good-night." They then said as in a chorus of voices, "These women that you are talking about are dead." I felt that some great mistake

had been made in some way, but could not tell how, and I said: "This lady that I have seen is not dead; she is a member of your class here." The leader then said: "Of course, you have not seen Mrs. Y., you could not see her for she is dead." I then tried to extricate myself from this tangle, and in questioning myself I wondered why I had spoken this name Mrs. Y., because she did not tell me her name, and I thought this confusion arose because I had spoken this name, so I said: "There may be some mistake in the name, but if you will allow me to do so, I will describe the lady whom I have seen, and you will then know of whom I am speaking." I described the woman I had seen, and again it seemed that a chorus of voices said, "That is a perfect description of Mrs. Y." The leader of the meeting then said: "Will you tell us how Miss S. looks?" "I have not seen Miss S.", I replied, "consequently I cannot describe her." So confusion reigned and still reigns in regard to this vision.

Later on, in making inquiries, I found that this class which I had attended was a class which had been conducted by Miss S. who, I am sorry to say, I have never had the pleasure of meeting because of this confusion. I was informed that Miss S. had left her class in care of its present leader and had gone east, and while there she was taken ill and had passed

away. Six months later Mrs. Y., whom I saw, had also passed away, and the man who asked the question about the hereafter was Mrs. Y.'s husband. Their only daughter was also present at this meeting. The hostess on this occasion was a very intimate friend of Mrs. Y. and Miss S., and these three ladies in the beginning of their research had met in the house where this class was held, and had used the dining-room as a study room because there they were left undisturbed. The hostess was seated in the dining-room that night. Mrs. Y. came out of that room and entered the back parlor, and had I stepped into the dining-room when Mrs. Y. invited me to do so, I should in all probability have had the pleasure of meeting Miss S. I knew nothing whatever about the lives of any of these persons, nor had I at any time in my life ever heard any of these names. I naturally supposed that all the people in the room had seen the woman that I had seen, and the confusion in my mind was just as great as the confusion in the minds of the people. I was considered by these people to be untrue, and they thought that I was there for the purpose of creating discord. This, of course, shattered my ideal conception of the way that these people were gaining scientific knowledge of life, for I saw at once that they had the same conception that the balance of the world accepts, namely,

one kind of life here and another kind of life hereafter.

The Story of Miss M. G.

Some years ago I was arranging a trip to a Western city, and a neighbor of mine, whose niece lived in that city, gave me a letter of introduction to her niece and asked me to call to see her while I was there. A few days after my arrival, the niece, Miss G., having heard through her aunt of my coming, called to see me. She was a beautiful girl about twenty years of age, and she was of course glad to meet one who had so recently seen her aunt, and the meeting gave us mutual pleasure. She told me that she was arranging to take a trip east and would soon have the pleasure of meeting her Aunt Minnie whom she had never seen. Miss G. invited me to dine with her, as she wished to introduce me to the other members of her family who were all strangers to me. I accepted the invitation to dinner and had a most delightful time, as her relatives proved to be most interesting, cordial and hospitable. The evening passed quickly, and after wishing Miss G. a pleasant trip and a safe return, I bade them all good-night and felt quite happy in having met so many pleasant people in this city of strangers. How little I dreamed then what the very near future held for all of us in con-

nection with that evening! I did not see Miss G. again before she left for the east, so I had seen her but twice, once when she called at the hotel to see me, and again when I was entertained at her home.

About four weeks after Miss G. had gone east, one of her relatives, Mr. T., whom I had met at the dinner, called to say that Miss G. had suddenly died while visiting friends in the east. I felt that there was some mistake about this report and said: "I cannot believe this report; there must be some mistake about it." "No," Mr. T. replied, "we have the authentic report, and we are all nearly heart-broken." I was greatly perplexed on hearing this, for this report seemed to me to be entirely untrue. However, no later report came to contradict this, so we had to accept this as final, but I still felt that there was some mistake about the report of her death.

I will leave the reader to imagine the surprise which I had a few weeks later. I had been taking a walk one morning and when returning to my home I glanced up a side street and saw Miss G. coming toward me. I was delighted to see her and waited to greet her, saying: "I am more than glad to see you." "The pleasure is mutual," she said, "for I have thought of you many times." "Which way are you going?" she asked, and since we were both going in the

same direction we walked on together. "Did you have a pleasant trip," I asked, "and did you find the east all that you had anticipated?" "I had a delightful trip across the continent," she answered, "but I found everything so different from what I had anticipated that I was very homesick. I did not like it there at all," she said, "and I am glad to be home again." "Your Aunt Minnie must have been delighted to see you," I said. "That is my one regret," she replied, "I did not see Aunt Minnie." "How strange!" I said, "how is it that you were so near her and did not see her?" (Her Aunt Minnie lived only thirty miles from the place where she had been visiting when the strange report came.) "I was so homesick that I was very unhappy," she said, "and one afternoon I had a severe headache, so I thought I would lie down and take a sleep, and in that way forget; and when I awoke, I found that I was in another place, where I had evidently been taken while I was sleeping, and for that reason I did not see Aunt Minnie." Then she said: "I think it is a mean thing to let a person sleep like that. Why did they not awaken me? I shall never do that," she said, "and you must remember never to do that; always call a person and waken them up even though they are sleeping soundly;" then she added: "I did not feel that I had finished my visit there."

We walked several blocks together just at the noon hour, and Miss G. told me many things regarding her visit in the east. When we reached my home I said, "I shall have to leave you now, for this is where I live; I am glad to have seen you and hope that I shall see you again soon." "I shall give myself that pleasure," she replied, and with that she went on and I went into my house. After a few moments I thought I had been very rude, for it just occurred to me that Miss G. might have been coming to see me, and that might have been the reason why she was in that part of the city, and I had not invited her to come into the house with me. I stepped out quickly, hoping to see her and apologize; but she was not anywhere in sight. I was indeed glad to know that my impression about the report of her death had been correct, so later on I telephoned her relative, Mr. T., and said: "I am delighted to know that Miss G. has returned, and I know that her coming must have made you all very happy." "What are you talking about?" he said. "I am talking about Miss G.," I answered, "I met her on the street, and we had a delightful walk and a pleasant chat together." He said: "Miss G. is dead and buried, and you have been informed of that fact." "It is not true," I said, "for I saw her only yesterday, and she is in this city and is well and happy, and glad to be home,

she said." Then great confusion of thought followed. I was positively sure that Miss G. was still living, and her relatives were equally sure that she was dead.

I met Miss G. several times after that, and one day while talking with me, she said: "I wish you would do me a favor. Will you please say to A. (telling me who this was and how to reach him) that what we intended before I left for the east can never take place, so he may consider that it is ended." I saw no reason why I should not deliver her message, so I complied with her request. It seemed that Mr. A. was a young man to whom she was engaged to be married, and they were intending to marry as soon as she returned from the east. The result was that Mr. A. came to see me and said: "I know you have Miss G. in hiding, and she will have to give me her reasons for breaking this engagement, for I shall not accept this as final. You must tell me where she is living," he said. "I do not know where Miss G. does live," I said, "but I suppose she is living at her own home with her relatives." He said, "She is not there, and no member of her family has seen her." "I know nothing about her," I said, "other than that which I have already told you." I promised him that when I did see her again, I would ask her where she was living, and I would then tell him.

A few days after that I met her again, and I told her that I was surprised to hear that she was not living with her relatives, and told her that I had delivered her message to Mr. A., and related to her the conversation which I had had with him. She said, "I am sorry that you have been troubled, but there are reasons why I do not wish to return to the old home;" then added, "I am living with old friends of papa's, Mr. and Mrs. M., I am happy with them," she said, "and the family will understand." I then reported to Mr. A., as I had promised to do, and he said: "That is just a ruse, for those people have been dead for at least eighteen years." "I shall make every effort," I said, "to find out what this all means, and you can trust me to tell you the absolute truth as soon as I ascertain it." I felt very sorry for the young man, but I did not see him again; so I suppose he concluded that there was something strange about this whole experience. However, I saw Miss G. several times after this, and she still insisted that she lived with these people, Mr. and Mrs. M., old friends of her father and her mother. I met her one day later on, and she said: "I am going away and shall probably not see you again for some time; I have at last found Mama, and I am going to live with her." I afterwards learned that her mother had passed away when Miss G. was very young.

I have never seen Miss G. since that time; but I have the absolute proof that this young lady passed through the experience called death, for I have seen her Aunt Minnie, and she gave me the full details of Miss G.'s funeral which she herself attended; her aunt also expressed her deep regret of not having seen her niece in life. Everything that Miss G. told me was absolutely true, and every word was verified, and yet her relatives think that there is something strange about me. So it follows that truth itself is not always convincing. Why is it, I wonder, that it is so difficult to convince people of the continuity of individual life on other planes of expression, and why is it so difficult to convince me that these people are really dead? The only way I can answer these questions is that I know they still live, and I have every reason to believe that in this regard I am right in my conclusions. The memory of the different meetings that I had with this young lady is very dear to me, and the many interesting things that she told me (which I cannot relate here) are also pleasantly remembered. I always think that Miss G. is living somewhere just as naturally as I am living here, although I have not seen her for many years.

The Story of Miss J. D.'s White Pearls

The experiences which I have already related in this chapter took place some years ago. I

have since that time related them many times in the same city in public; I have given all the names in full, the number of the house where the class was conducted where I saw Mrs. Y.; also the names of all the persons connected with Miss G.'s experience; and no one has ever come forth to disprove my words. So the truth, as I have related it, is firmly established even though the experiences themselves may seem mysterious. The following experience is more recent and took place about five years ago in the same city where I had the other experiences.

One Sunday afternoon I was sitting in my library reading a book in which I was deeply interested; something attracted my attention, and looking up from my book, I saw standing just inside the library door a young lady whom I had known very intimately for many years. I was surprised to see her, for I had not heard the door-bell; but I immediately thought the maid had admitted her, and that my friend, on seeing me, had stepped into the library to give me a surprise, for she knew me very well. It was a hot summer afternoon, and she wore a dainty white dress, and no hat. I said, "I am glad to see you, but did you come without a hat?" "Yes, I did," she replied, "and I want to say that I feel a little more normal than I did the last time I saw you." After she was seated, she smilingly said: "Mother has asked me to

speak with you so that W. (referring to her brother to whom she was very devoted) may know that I am all right. Mother says that it is her wish that W. should marry, for she thinks he would be much happier, as it would be better for him than living alone in a club. I, too," she went on, "would be glad to have him marry, and will you please tell W. when you see him, to keep my white pearls—the ones his friend brought me from the islands, and give them to his bride as a wedding gift. He could not give her a more beautiful gift, and indirectly it will be my wedding gift to his bride." She said many other things to me of personal nature connected with her own family, which I will not relate here, for we talked together for half an hour or perhaps longer. She seemed to go as naturally as she came, and I, at the time, did not feel there was anything unusual about her afternoon call.

I then fell to thinking about the white pearls of which I knew nothing, and then I thought, "How very strange!" Why does she not tell W. herself or give the message from her mother direct to him?" The more I thought of this the more perplexing it seemed, for I had entirely forgotten, at this time, that Miss D., who had been speaking to me, had recently died. I knew that I would have to give this message to her brother exactly as she had given it to me,

or say nothing to the brother about it. The brother had just returned from the east, where he had taken his sister's body to place it beside his mother, who had passed away several years before.

Now came the test to me, for this brother and sister and mother had been my intimate friends for many years, and are still intimate friends of mine. The mother, Mrs. D., had always believed in the possibility of a natural communication between the Seen and the so-called Unseen, and she often gave me messages to give to her children after she left them. But this experience with Miss D. perplexed me in this way. I knew that I might relate all that the mother had said, in advising her son to marry, and might tell him all the other things which his sister had requested, and all would be well; for I knew Mr. D. would receive this from his mother and sister as that experience would not be new to him. But what about the White Pearls? If I could only leave them out, all would be well, for, if there were no White Pearls for the brother to give to his bride, he would then have reason to believe that there was no truth in the advice given by his mother in regard to his marriage, and that I had not spoken with his sister. The sister, Miss D., had said: "Mother wants me to do the talking so that W. will know that I am all right." I

hope that the reader will see right here that these White Pearls were not altogether easy to deal with, for this would be a final proof to the brother whether or not I had talked with the sister who had so recently passed away.

I thought about this for several days and finally decided that I would tell the brother that I had seen his sister, and would tell all that she had said except as to the white pearls, my reason for this being that I wanted to give him the consolation that his sister was with his mother and that she was all right; but I was afraid to speak of the white pearls, for therein would be the proof to W. that I had really spoken with his sister. However, I said with Emerson: "God will never make his best works manifest through a coward." So I decided that I would tell the whole story and take the chances. I telephoned to Mr. D., the brother, and requested him to come to me, as I had something of importance to tell him. He came, and as it was the first time I had seen him since his sister's death, the meeting was a rather trying one for both of us. I related the experience of seeing his sister and told him what she had said. Neither Mr. D. nor his sister had ever married, for they devoted their lives to their mother during her lifetime, and they lived for each other after that; and it seemed rather indelicate for me to say that the mother advised

him to marry so soon after the sister had passed away. Still it was all comparatively easy until I came to the White Pearls; I then said: "You have known me for many years, and you know that the things which I have told you during the years are true, and of this which I am about to tell you I know nothing whatever, but I shall tell you just what your sister said to me, for I feel that I must do so." I then gave him the message, "to keep the White Pearls and to give them to his bride as his wedding gift," and my part was finished. The brother then told me that the night before his sister had been taken to the hospital, he had acted on my advice and had made a list of her personal belongings, and asked what disposal she wanted to make of them. "This was," he said, "the hardest task ever assigned to me." He said that a friend of his had been traveling a few years before this time and had brought with him on his return a beautiful string of pearls to which was attached a Roman cross, carved from a solid piece of mother-of-pearl with a small Roman cross at each corner. This cross, I understood, came from Jerusalem. This friend gave the pearls to the brother to present to his sister, and they of course had given her great delight. The night that Miss D. disposed of her personal effects, she gave this string of white pearls to her brother, which surprised him greatly, and

he naturally concluded that her mind was not clear at that time, for he, of course, would have no use for the pearls. After everything had been settled in connection with his sister's life, he fell to wondering what he would do with his sister's white pearls. He felt that he could not give them to anyone because they had been his sister's last gift to him, so he had decided he would present them to the Masonic order, and he intended to do this within a day or two, also thinking that these pearls would be very much appreciated by the brethren of the order because of the Roman cross. I wonder if the reader can imagine how thankful I was that the White Pearls really existed. I will say in conclusion that Mr. D. married shortly after that, and he gave the White Pearls to his bride as his wedding gift; and I am sure that if this was needed to prove to the world that the so-called dead still live, these pearls could be shown as a proof that his sister, Miss D., looked after her own personal effects even after she had passed through the experience which is commonly called death.

After Fifty Years in the Unseen

One day I called to see a friend whose husband had recently passed into the Unseen. She was speaking of her husband and his transition,

and she said: "How happy it would make me if I really knew that my husband was still living, and what a comfort it would be if he could speak to me." She knew me very well, and she said: "Let us try to get some word from my husband." I replied: "I never try to get communications from those who have passed away; but if your husband should speak to you, I might perhaps hear the words." We sat quietly for a few moments, as it was her request that we should do so, when presently she broke the silence by saying: "Did you see or hear anything?" I had known her husband very well, so I said: "I did not see your husband, but I did see a man who said: 'Will you please say to this woman that I am her father, and that she owns some valuable land which needs her immediate attention, and if she does not attend to this at once, the delay will cause her a great deal of annoyance and a good deal of expense.'"

My friend said: "You certainly could not have seen my father, for he has been dead for more than fifty years." I described the man whom I had seen, and she said: "That is a perfect description of my father." Again she said, "It could not have been my father that you saw, for he could not speak to me after having been dead for fifty years; besides, I do not own any land that needs my attention, so there is some mistake about this." I said: "I do not know

anything more than what I have told you, so I have nothing more to say on this subject." About two months after that occurred, I received a letter from this lady, in which she said: "The message you gave me from my father was the most remarkable thing that I have ever heard. The land to which my father referred, when he spoke to you, is a large farm which had been owned by my father in his early life, and at the time of his death had been inherited by my mother and after my mother's death it had come to me. My husband had always looked after all my property interests, so I really knew nothing about my own business affairs; and since his death I have given very little thought to anything that I do own, and I had entirely forgotten about this piece of property. When my father gave you the message, the property was then about to be sold for unpaid taxes, of which I knew nothing. Had I remembered that I owned this large farm, I would have had plenty of time, after my father's message, to attend to this matter before the tax-limit expired, and I would then have been saved the annoyance and a great deal of unnecessary expense, as my father had said. It will take me some time," she wrote, "to straighten out this tangle, and it will cost me a considerable sum to redeem the property, which is very valuable."

I will merely mention that this woman is

immensely wealthy, and she was under the impression that her lands had all been sold before her husband's death; so she had dismissed the thought entirely of owning any lands and had remembered only her other business affairs.

This gave to me the conclusive proof that people, who have passed through the experience called death, would still give help to keep their business affairs in order if there were more natural channels through which such messages could flow. This proves that the man had not only lived for fifty years after leaving this plane of life, but that he had also retained his personal appearance to the extent that, from the description I gave of him, the daughter was forced to admit that I had seen her father; and he also gave us the proof that he knew that this property, which he had once owned, was now owned by his daughter.

A story like this should cause the greatest skeptic to stop and think. And it may be that others will wonder, as I have many times wondered, how Longfellow drew to himself the following words, which I quote from his poem, "Haunted Houses:"

"We have no title-deeds to house or lands;
Owners and occupants of earlier dates
From graves forgotten stretch their dusty hands,
And hold in mortmain still their old estates."

CHAPTER VI

THE POWER OF PSYCHOMETRY

The Power of Psychometry seems to be somewhat mysterious; it is a subtle power, and the use of it is almost indescribable. I will, however, explain the use of this power as well as I can explain in words, and I hope that my meaning will be made so clear that this power will be robbed of its mystery. This is another power which belongs to the Sixth Sense plane of life, and I define Psychometry as the power which traces from a cause to its effect through the sense of touch.

The Power of Psychometry is used in different ways by different persons. Some place articles against the forehead and then tell something in connection with the article; others have said that when holding articles in the hand, they see pictures before them and that which they see relates itself to that which is held in the hand. In such cases it would be Psychometry and Clairvoyance—two powers acting instead of one; but the sense of touch here brought the clairvoyant power into use. Some, it is said, can tell whether a thing is sweet or sour or bitter through the sense of touch. Oth-

ers, when holding an article in the hand, have been able to tell many things about the article of which they had no previous knowledge, which shows, as I understand, that everything, even inanimate things, carry with them the influence or the magnetism of former associations, and this delicate power of Psychometry traces along the line of this particular article, and in that way comes in contact with the experiences which have been connected with this article.

I once held a ring in my hand and said: "This ring has had a set of strange experiences, having been used three different times as an engagement ring and yet no wedding has ever followed the engagement." The person who owned the ring said: "That is very remarkable." Then he went on to say: "I had this ring made to order for my first sweetheart. We had a misunderstanding and the engagement was broken, and the ring was returned to me. Some years later I gave the ring to another person as an engagement ring, and this person died before the marriage took place, and again the ring was returned to me. The third time I gave this ring as an engagement ring, and again the engagement was broken and the ring was again returned to me. 'Three times and out!' I said, so I am still single and intend to remain so. That is the history of the ring which has told its own

story. No one but the jeweler has ever known that I had the ring made to order, and he knew nothing of what I intended to do with the ring."

Things that have been lost have been found through the use of this power, the lost article being traced from the cause to its effect. The article seems to hold magnetic power which enables the one who traces to find out its hiding place. That would be the accuracy of the action of the law of Cause and Effect, for that which is lost, as we say, can still be found somewhere, even though the hidden treasure lies at the bottom of the sea. When this Power of Psychometry is fully developed its use will be of great value to the world, for we will then know that we hold within ourselves the power to ascertain facts which would otherwise remain in concealment. This power, when developed, would be invaluable in detective work in tracing stolen articles and fugitives escaping from justice; in such cases the use of this power would save much time and a great deal of money.

We speak of men with vision, and say they see the possibilities of future growth under the right conditions of development. Such men usually cause others to feel that they are extremists, and those who are afraid dislike to have such men placed in positions which give them power, because the general idea is that these men are thinking far beyond that which is rea-

sonable. And yet we all know that it is the men of vision who lead us out into broader fields of action, and we must acknowledge that these men are using a power which has not as yet been developed by all men. This, I hold, is the undeveloped power of Psychometry—tracing from a cause to its effect. It is difficult for a person to tell just how he receives certain impressions, or just what it is that is urging him on toward a given point of achievement. Such men, or men of vision and power, are usually conservative, self-possessed, and highly sensitive, and they are firmly convinced within themselves that their outlook would bring results that would make better conditions for all. When men of vision are employed by other men, they are not always given an opportunity to execute their own thoughts and thereby prove what the result of their vision would be; but when men work independently like Henry Ford, for example, they simply do whatever they like and the results are astonishing. Again we see the action of the law of Cause and Effect.

Great statesmen and great orators are inspired by this mighty power within them, which they themselves do not understand. They do not seek for enlightenment along this line of research, because they believe for the most part that this kind of development is in some way connected with spiritualism. They do not realize that

man is made in the image and likeness of God, therefore man is naturally endowed with all these natural powers. A man who is not easily discouraged will reach the height of successful achievement simply because he demands of himself the best expression of his own power, and he allows nothing to turn him from his coveted goal. Great orators succeed because they demand of themselves the best use of their own natural powers. Some one asked one of our greatest orators, "How did you ever gain this wonderful power of oratory?" He replied, "I gained it by accepting engagements ahead for one hundred nights, and then I filled the contract." Again we see the action of the law of Cause and Effect.

The natural use of natural power brings about some remarkable results, and when we come to the place in our development where we understand ourselves, we shall find that each one feels within himself that there is some one thing that he might do and do that better than it could be done by anyone else; the secret is to find out what that one thing is. The Power of Psychometry would be of great value in making such a discovery. The use of Psychometry demands the perfect stillness of the physical organism; absolute self-control is a necessity, for this power connects itself with the law of Vibration, and is so fine and direct in its action

that the individual, who uses this power successfully, must become as still as the power itself before the best results can be gained through the use of this power.

When an individual comes to know that he possesses such power, he seeks for a clearer understanding of life, because he refuses to accept the limited conceptions of life which belong to the undeveloped plane of the Five Senses, and he naturally overthrows every argument that says, "Thus far and no farther shalt thou go." He knows and realizes that all individuals are capable of expressing more power than they do express, and he also knows that the possibilities of life are limitless. He is, because of his higher reasoning power, compelled to do one of two things at this point; he must either come under the psychological influence of the thoughts of death on this plane and thereby take another step of progression, or he must overcome the psychological influence of such thoughts and seek for the real knowledge of life which will finally lead him to *self-conscious mastership*. A clear understanding of the Natural Laws that govern Life would enable him to reach this point of achievement.

The following experiences will illustrate the natural power of Psychometry—tracing from a cause to its effect through the sense of touch.

*A Tangle—Which Tested the Power of
Psychometry*

Psychometry, I have said, means tracing from a cause to its effect through the sense of touch, and the following story will illustrate what I mean by this definition of a natural power. This will show that the causes which produce effects are sometimes hidden or concealed in such a way that the cause, which produced the effect, is never known. The following story will give the proof of the truth of this statement.

Several years ago I was living in a well-known western city, and among my acquaintances in that place there was a noted physician and surgeon whom I shall speak of as Dr. A. in this story. He, no doubt, would be glad to have me give his full name, but the initial will serve my purpose in relating this experience. I had had many interesting talks with Dr. A., and we had freely discussed many subjects, but at no time had we ever referred to anything touching on the psychic side of life.

Then a very strange thing occurred, which seemed to place me in an unfavorable light in the eyes of Dr. A. and several of his friends. Dr. A. had come to think that I was somewhat impressionable, and one day he called to see me and while there he handed me a small article wrapped in paper, and said: "What impression

do you get about this, is it good or bad, think you?" I replied quickly (without knowing or in any way realizing what complications my reply would lead me into): "This condition in itself is all right, but there is a mistake in the papers in connection with this property, and if this mistake is not corrected it means that the present owners will lose the property." Dr. A. looked perplexed and said: "What are you talking about?" "This article I have in my hand," I replied. "I do not understand what you are saying," he said; "the article you have in your hand is a small piece of sand from an oil field, and I simply expected you to give me your impression about it whether it is good or bad." "This power I am using is the Power of Psychometry," I said, "and I know that I have told you the truth about the mistake in the papers in connection with this property." Dr. A. said: "I do not know anything about this power you speak of, but I do know that there are no mistakes in the papers connected with this property; for this company employs one of the ablest lawyers in the country, and if there were mistakes in the papers I can assure you that he would know it." I again said: "I have told you the truth and I can do nothing more." The interview ended, and I think Dr. A. was somewhat confused. This result was wholly unexpected by him, for he knew nothing about this

Power of Psychometry. This incident was forgotten by me, as many other things claimed my attention.

A few days later Dr. A. asked if he might be privileged to bring a friend of his, who had expressed a desire to meet me. I arranged a time and the two gentlemen came. Dr. A. introduced his friend, Mr. H., and the conversation was as follows: Mr. H.: "Dr. A. tells me that you have given him some information regarding some property owned by a company of which I am the president and Dr. A. the secretary. Dr. A. is somewhat disturbed by what you have told him, and I have called with him to say in his presence that there is not a word of truth in what you have said. I don't believe in these things," he added, "and I think that such people as you are disturbers of peace and that your work ought to be stopped. I have investigated all these things in your line, and I have found that there is nothing dependable or reliable in connection with them. I have associated," he said, "with high-class people who have plenty of money and who have used it freely in an attempt to find out whether or not there is any truth in such communications as you have given to Dr. A., and we have found—in both Europe and America—that all these things lead into confusion, and if there is any truth whatever in connection

with these things, the truth is so slight as to be of no value to the one who receives it." "May I ask you, Mr. H., what you mean when you say 'such people as you are', in what class do you place me?" I asked. "I place you in the class of mediums," he replied. "Then you have misplaced me," I ventured to say, "for I do not belong to that class; I am not a medium as the word 'medium' is generally understood. I will admit," I said, "that I am a medium through which knowledge and power is transmitted to the world, but I am not one who entertains the general public by giving exhibitions of various kinds of psychic phenomena; in other words, I deal only with that which I believe to be absolutely true, and since you have had the courage to come into my presence and tell me that the words which I spoke to Dr. A. in connection with your property are false, then I demand of you that you shall bring me proof to that effect. If I am wrong I am more than willing to stand corrected; but I cannot allow your statement to stand against my name, unless you can bring me the proof that I have told a falsehood." Mr. H. said: "You seem to be very positive about this, but how do you expect me to bring the proof?" "I expect you," I said, "to look over the papers in connection with this property and find the mistake." Mr. H. said: "Our time, Madam, is too valuable to indulge

you in this matter, for we already know there are no mistakes in these papers." "Your time is no more valuable than my time," I said, "and I demand of you, in the presence of Dr. A., that you shall bring me the proof and thus show me that I am mistaken." "You seem to be so earnest in this matter," said Mr. H., "and you are so positive that you are right in this that I will take the trouble to look these papers over, for that will be the best way, I think, to show you that all these things are false and undependable." I thanked him for his willingness to do this, and that ended our interview.

Dr. A. came in one afternoon a few days later and said: "I would not have had this affair happen for anything in the world." "What affair?" I asked. "This affair about the papers," he replied. "I am in the dark," I said, "what has happened?" "We have looked the papers over," Dr. A. replied, "and there is not one mistake in connection with them. My friends now have the laugh on me, and they most naturally think that you are a fake." "There is a mistake in the papers," I said. "What do you mean?" said Dr. A., "I have never known you to be unreasonable before." "I am fighting for a principle," I said, "and I know that what I have said in regard to the papers is true."

The question I asked myself right there was this: If I am mistaken in this and if I can be as

positive on the side of falsehood as I could possibly be on the side of truth, then what shall I do with these powers of mine and where will they finally lead me? These questions should be asked by everybody. Where will the powers lead you if you are being misled by them? Then I said, as I would say to all: Stop right where you are, until the truth of this is ascertained.

I said to Dr. A.: "What shall we do about this?" "There is nothing we can do," he said, "it is settled." "It is not settled," I said, "and it never will be until the truth in connection with this has been ascertained." Dr. A. looked at me and said: "I do not know anything about this power of yours, but do you think if I should bring you all the papers connected with this property that you could pick out the paper that has in it the mistake?" I almost reeled before his question, for I saw before me an awful test in order to prove the truth of this God-given power. I replied: "I do not know whether I can or not; but for the sake of a principle I will try, provided that you will be very careful in your part of this matter. If you will bring the papers to me and promise to be absolutely sure to use the utmost care in keeping each paper separate and by itself, and if you will hand me only one paper at a time I will then put myself to this test." I have already said that Psychometry means tracing from a cause

to its effect through the sense of touch, and I have also said that the greatest care must be used in connection with this power. This surely was a Supreme Test, and I wondered whether, by taking these different papers into my hand, it were possible that my sense of touch was developed to the place where it could trace a mistake made inside of a folded paper. However, this was not the time for me to entertain thoughts of fear or doubt, or lack of confidence, and I did with this as I do with everything else in connection with my life—my very best.

It was agreed by Dr. A. that he would bring the papers to me, and he did so. I took the papers in my hand, one after another, and laid them down as fast as I had taken them; finally one was handed to me, and I immediately said: "This is the paper which has in it the mistakes." Dr. A. said: "That is the very paper which could have no mistakes in it." "We will say nothing further on the subject," I said, "but you wrap the other papers by themselves, and I myself shall wrap this paper by itself. Then I shall ask you to have your attorney and your president, Mr. H., look this paper over carefully—word for word and letter for letter—for you will find herein the mistakes to which I have referred." Dr. A. did as I had requested him to do, and they found in this paper, (which was a deed given to this company from a man

who had held the controlling interest in the property) the omission of his signature; the state seal had not been placed on this deed, which the law demanded; the deed had not been recorded by this company; one man's name had been misspelled; and the initials of another man were incorrect; all in all, five mistakes were found in this one paper.

Can the reader imagine my joy when I knew that this power had not misled me? The company anticipated some trouble in getting the man's signature at that time, but they finally ascertained his whereabouts and succeeded in getting him to sign the paper. The other mistakes were corrected, the state seal was placed on the paper, and the paper was recorded just a few days before certain rights in this paper would have outlawed.

This experience alone will prove to the reader that what I have said about being deceived through the sense of sight is true, for these men who had looked over this paper had been looking through their own eyes, and the thought that controlled them at that time was that I was wrong and that they were right. They were very nice about the whole affair, however, and took me out to see this property and were very appreciative.

It will be remembered that what I held in my hand when I spoke of the mistake in the paper,

was a small piece of the oil sand brought from the oil field, which was located about eighteen miles from the city in which I was staying at that time. At the present writing Dr. A. is still living in the city where this occurred.

*A Simple Illustration of Psychometry, Showing
the Accuracy of the Sense of Touch*

While spending an evening with friends, the gentleman of the house asked if I would give a reading in Psychometry to each of them; there were four persons present. The reading referred to meant that each one might write a question on a piece of paper, and hand the folded question to me; I would then tell whatever I sensed in connection with this question. The gentleman excused himself and left the room for a short time, and during his absence his wife and his daughters had asked their questions, and had received their answers. When he returned his wife said: "We have all had our questions answered, and now it is your turn." He finally handed me a folded paper, and I immediately said: "I have already answered this question." He said: "You are mistaken, for I have just written this question on a piece of blank paper." I said: "I have had this paper in my hand before, and I have said all there is to say in connection with it." Some

confusion followed; but after investigating it was found that this gentleman had taken the same piece of paper that his wife had used for her question, and had torn off the question she had written and had used the blank space for his own question; so it proved that I had already had that piece of paper in my hand. He then took a fresh piece of paper and wrote his question, and of course received his answer. This shows the accuracy of the Sense of Touch when developed to the Power of Psychometry.

*One More Proof of the Accuracy of
Psychometry*

A lady handed me a folded paper at a time when I had but very few moments at my disposal. I said: "Why do you trouble me with anything of this sort? This is of no value whatever," I said, "it can be used only to prove a point, and if not used for that purpose it might be thrown into the waste paper basket." I then handed her the paper without looking at it, and she laughingly said: "That is very good. What you held in your hand was a receipt given at the postoffice for a money order." So again the power was right in tracing from the cause to its effect.

I might relate many experiences of like nature, all just as true as the ones that I have

told; for these experiences are as common in my life as are the common everyday experiences in everybody's life; but there are many other things which I wish to speak of in this volume, so I will devote no more time to this subject.

So far as I have been able to ascertain, this Power of Psychometry is absolutely true, and these readings of which I have spoken have been given just for pastime or entertainment among personal friends; but I have never made use of this power to entertain the general public. I have requested, however, that each reading be preserved with the question and the answer, that it should be dated, and that it should bear my full name. My object in making this request is that any mistake that might occur could then be traced back to me as the one through which the answer to the question came. This Power of Psychometry is still in its infancy, but it will no doubt prove to be of great value to the world; for so far it has proved to be accurate, dependable and true.

CHAPTER VII

PERSONAL RESEARCH

I have said in a previous chapter that if you would think along with me to the end of this small volume, we would become better acquainted; so I will now give some of my own ideas about life, which have come to me on the thread of independent investigation. In many points we may agree, in many others we may entirely disagree; but I hope we shall still be on friendly terms. It has been said of Plato that his power as a philosopher rested entirely in the fact of his ability to look on *two* sides of every subject. In my research I have found that the world in general was looking on *one* side of life, while I, and perhaps many others, were looking on the other side; so there must be two sides to life—a Seen and an Unseen.

My theme is life! At an early age my mind was attracted and held by the words of life recorded in the Bible and claimed to be the words spoken by Jesus Christ: "I came that they might have life and have it more abundantly"; and "the words I speak unto you they are life and they are truth"; again, "Whoso-

ever liveth and believeth in me shall never taste of death"; and so on. I was carefully reared by Christian parents, and I united with the church at an early age; and while my religious training did not wholly satisfy me, it served to intensify my natural desire to understand life, and to understand what was required of me as a seeker after truth and righteousness.

In the following pages I shall give the reader some ideas of life as I now understand life, and I hope to prove that my personal research has not been in vain. My research to gain a clear understanding of the Law of Psychic Phenomena has differed very materially from the research that has been made by the Psychical Research Societies of Europe and America, which are composed of the eminent and noted scientists whose names I have already mentioned. I have not been searching to ascertain the truth of continuity of individual existence after death, because I came to understand when quite young that the people who left this plane of life through death still lived somewhere. The experiences told in a previous chapter will explain how I came to understand life in that way, simply because the vision itself was clear enough to follow the unbroken thread of the individual life, and the meeting with the individual afterwards gave me the convincing proof that death did not rob the individual of his

own identity, as I have already stated; and for that reason death (so-called) has always seemed very strange and unnatural to me. What I have sought to understand is the underlying principles of clairvoyance, clairsaudience, psychometry, dreams, visions, impressions, imaginings, etc., and I have never failed to improve every opportunity that I have had to think into these things, until in each case I had gained some degree of personal satisfaction in connection with each experience. I was born not only a psychic, but I was also born a skeptic, and my skepticism in regard to all these things has been of great advantage to me. I have never accepted anything from any source, the Seen nor the Unseen, without making an effort to ascertain whether that which I had seen or heard was true or not true.

I investigated Psychic Phenomena for many years before I was able to determine the difference between my understanding of the condition connected with death and the world's understanding of the condition connected with death. The world, I found, was searching for proof that people live after they die, while I was trying to find out why they do die. The difference is this: All psychical research is built up on a desire to ascertain for a certainty whether or not the individual does live after death; while I have always known that people

continue to live, and yet I could not understand why they passed through this experience called death. So I decided to focalize my energies here on this plane of life, and investigate some of the theories which exist here, and in that way determine what is being taught here regarding the after-life.

In the first place it is believed by the majority of the people that the life we live here on this planet is only a preparatory state of existence, and if we do right while living here we will enter a more beautiful life beyond. Who is there to tell us that this conception is absolutely true? And who, can you tell me, has arranged this beautiful life beyond? If we really believe that those we love are happier after they pass through death and that conditions for them are in every way better there than here, then why do we continue our selfish mourning for the dead? This mourning to me seems inconsistent. If we do really believe that those we love have entered a more beautiful life than they could have had here, why should we not rejoice with them? It may be we grieve because we are forced to give up those we love whether we would or would not. So let us stop right here and think about this until we satisfy ourselves in regard to our part of such experiences. If we really feel, as I was taught in my early life, that it is God's will that those we love

should be taken from us by death and that we have no right in the matter, then, I think, that we should pass under the rod without a murmur.

Again, it is generally believed that if we have not done right while we are living here, we would after death enter into a place of eternal punishment, and there we would suffer eternally for the wrongs we have done here. In this case it seems to me that this might be another cause for the great sorrow that follows death; for that state would surely be a place where love and kindness could not enter, and the thought of such a condition, so inhuman in connection with those we love, would justify us in our sorrowful mourning for the dead (so-called). Who can tell whether or not this conception of eternal punishment is absolutely true, and who can tell just where this conception originated? And who is it, can you tell me, that controls this condition of eternal punishment? A power which would take our loved ones from us, without our permission and without our consent, in order to give them a more beautiful life beyond would be more loving and more just than a power which would cast the loved one into eternal punishment and leave him there forever; my idea of this is that such a sentence might be at least modified, or, better still, it might be annulled. These are conceptions of a life beyond, and seem to me to be purely theoretical.

My investigation brought me to a sharp turn in the road of life, and my mind was thrown into confusion, for I could not understand how there could be *two* powers or *two* creators—a God and a devil. One creator a God to be loved and worshiped, and the other creator a devil to be feared and rejected; and I found nothing that gave me satisfaction until after I extracted from the universe the “Knowledge of Life itself.” I saw at once that life itself could have no definite plan if it had two creators; and if these creators were diametrically opposed to one another, I saw that whatever the result might be it could only bring confusion.

I have spent much time investigating the different forms of religion, and I have found that each separate religion conforms to the death of the physical body and after that it promises a heaven or a hell, or some other condition which stimulates the hope that death does not end all. I discovered that there was a variety of ideas in regard to the conditions that are supposed to exist after death.

One religion deals with the theory that there is a state of purgatory which follows death, where an individual can remain until the prayers of the people have atoned for his sins, and that he will thereby be liberated from the state of eternal punishment. This conception carries with it more love and a kinder consideration

and would, I should think, be more just to the individual than the thought that he could in no way escape from eternal punishment. This conception is theoretical, and I personally have not been able to ascertain for a positive truth that such a condition as this does really exist in the universe.

Others there are who believe that those who have passed through death have an opportunity to reincarnate or to again embody in flesh, and live again on this plane of life for another term of preparatory existence, and they are then destined to pass through the same experience again, death so-called, in order that they may reach a still higher plane of individual development. This idea, as far as I have been able to investigate, is purely theoretical; and those who adhere to this faith have given me no solid evidence that this conception of life is true and provable.

The spiritualistic idea is that the people continue to progress and go on into higher spheres of action after they leave this plane, and they believe you can still keep in touch with the friends who have passed through the experience called death, by receiving direct communication from them through those who have the power to transmit the messages from the so-called dead to the living. This idea is more sane and is more comforting than are some of

the other beliefs, although it is not as generally accepted as are some of the others. The world is deeply indebted to the people of this faith, because they have brought into the world the evidence that people still live after they have passed through death, so-called. These people have withstood all criticism, and they have adhered loyally to this truth as it is understood by them. But greater victories are still waiting to be won. Personally, I believe that this belief, held by the spiritualists, is built on a more solid foundation than are some of the other beliefs, for I know and proclaim with absolute positiveness that the so-called dead do communicate with the living. But those who adhere to this faith are so deeply interested in the phenomena that they fail in bringing to themselves the knowledge of Life, and they, too, accept the thought that death is inevitable; and they wait for death to release them from the physical life which they feel hinders the free action of the spirit.

Another religion came into the world bringing with it the glorious assurance that there was no death; that sickness as a reality did not exist; that God was absolutely all, that there was naught beside Him; that there was but one mind; and that everything which Jesus Christ had taught two thousand years ago had been rediscovered. After I had investigated care-

fully this new religion, I found, instead of truth being all there were two ideas—truth and error—the one in every way opposed to the other; instead of holding the *one* mind as a principle there were *two* minds—a mortal mind and an immortal mind. This seemed somewhat confusing to me, and this form of religious faith did not give me the satisfaction which I anticipated, when I began my research. But the effort I made led me to a more definite conclusion.

My investigation of the various religions gave me no satisfactory understanding of the conditions that follow death; but I did find that before physical death you could not meet a stronger opposing force than the devil, or poverty, or old age, or the fear of public criticism, or the fear of death itself, all of which make cowards of otherwise naturally brave souls; for instinctively we all shrink back from these disagreeable conditions as we would shrink from a pestilence, or a famine, or war, and we resign ourselves to such conditions only because we feel that it must be so.

The time has now come when we should investigate some of these theories and seek for the root meaning of the theory as we seek for the root meaning of words. We probe the English language to the very quick of its being in order to find the accurate meaning or the shade meaning of a word; and we are not at all afraid

that we will thereby destroy the English language, nor are we afraid that by so doing we will rob the English language of its power. Why not approach everything in life in a similar manner? If anything can be overthrown by honest investigation it will finally fall of itself. Truth is eternal, and when the truth has once been established in connection with religion, science, philosophy, and education, it will stand like the "Rock of Ages," and this truth must have been known by Jesus Christ, when he said: "He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock." Luke 6:48. In my investigations I was guided by the simple words: "Seek and ye shall find; ask and it shall be given unto you"; for the promise is, "he that seeketh, findeth, and he that asketh, receiveth." This is the law of Demand and Supply, and I have found this law to be entirely dependable in its action.

I have been fearless enough to push aside any and all conceptions of life, whether given from the Seen or the Unseen, that deal with death or the grave as the only open door which leads to eternal life. My question had been: Why does an individual live today and die tomorrow? And the only way I could account

for this change was that the individual had come to the end of his time; or, as we are apt to say, his time had come and he had to go. But I grew more and more skeptical about this decision (as to the end of man's time), which had, as I thought, been made by the people rather than a law that had been made by God. This brought me to the development of my own life where it became an absolute necessity for me to know, positively, whether death itself was the result of a *law* that governs life, or whether it was the result of ignorance. I was under the impression, as many others are, that God was in some way responsible for life and death; and I asked myself the following question, "If God gave life why should He take life away again?" I then saw that my only hope lay in finding out, if possible, what the word GOD meant, for I felt that on the definition of this word God hung the entire responsibility of my ability to gain a clear understanding of life and death.

The reader will now see that even though I did possess from birth the powers of clairvoyance, clairaudience, psychometry, etc., the possession of these powers did not give me the understanding of life and death; and I was compelled, because of my own desire, to seek for that particular knowledge before I could gain any clear understanding of either life or

death; but just here I will say that the possession of these powers *alone* made it possible for me to make this climb, whereby I gained this knowledge of Life and its laws, and an explanation of death. After some earnest and fearless demands had been made, I drew to myself, out of the great universal supply, the Knowledge of Life and the Knowledge of the Natural Laws that govern Life.

I was taught that the atmosphere in which we all live and move, and breathe, and have our being is *chemical activity* or *Chemical Substance*, and that every particle of this substance—no matter how minute—possesses in itself some degree of intelligence; and *that* intelligence is what the world calls God, thus accounting for the understanding that has been conveyed to the human mind that God is all-wise, all-knowing, and everywhere present. But the true meaning of the word God has been misunderstood, and consequently our understanding of this al-mighty and invincible energy, which vibrates every particle of substance in the universe and reaches its highest point of vibratory activity in man, has been limited and misunderstood, and the conceptions of this *one energy*, or conscious activity, have been so varied that we have failed to grasp the true meaning of God Supreme, which means *one indestructible substance* known as *Chemical Substance*.

This new knowledge which I had gained gave me an opportunity to pick up the threads of life, one by one, and I found that I did not possess a clear understanding of anything; I did not know what life meant; I did not know what death meant; and I did not know what God meant. I used this definition of God as a starting point and began a new line of reasoning. I was soon convinced that the whole universe is a Chemical Laboratory, and I saw that if the substance of life is God and if everything is made out of this *one substance* that this would obliterate the belief that there are two substances—spirit and matter.

I made some startling discoveries after I began to reason from the standpoint of *One Substance*, keeping in my thought always that *God is the energy* or the *power* in every particle of the substance, and that I was now investigating Life for the sole purpose of finding out whether this definition of God as *Chemical Substance* was true or false.

In the case of the air we breathe I reasoned as follows: The air is invisible: it cannot be seen, nor touched, nor handled, and yet it is a substance which is used by every living thing in the universe. I then found that if every person in the universe should decide to experiment with deep breathing at the same time, the air could in no way be exhausted, because those

who inhale the air can retain it but a few seconds and then it is exhaled, and again it becomes a part of the universal air; then all the breathers can use it again and exhale it, and again and again it can be inhaled and exhaled, but nothing can be taken from it and nothing can be added to it; the different kinds of air differing only in chemical quality, but the air itself is not changed, it is still an intangible substance. I said, so much of Life is inexhaustible chemical energy. I then found that as long as an individual continues to breathe, he continues to live.

So much for the chemical analysis of the air; an intangible substance, can neither be seen, nor touched, nor handled, but in which we all live, and move, and breathe, and have our being. That brought me back to the Bible quotation: "For in Him we live, and move, and have our being," etc. Acts 17:28. Again, "Your Father knoweth what things ye have need of, before ye ask him." Mat. 6:8. So I naturally concluded that the air is a chemical substance without which we could not continue to live; and I thought of the Father and God as one and the same; and if the Substance of Life or God is *Chemical Substance*, I could see that death was not a part of the plan of Life, and that when one man passed through the experience called death, all the other people could go on living; and I saw that

death (so-called) was the man's own fault, for he failed to keep himself positive enough to continue to breathe, or to inhale, or to exhale the air or Chemical Substance which is the same yesterday, today, and forever. The air which he had breathed was just the same and was in no way disturbed in its action, because one person had stopped using it. I now conclude, after many years of close application to this Philosophy of Life, that death so-called is no part of the plan of Life itself, but is the result of ignorance; and the woman who told me that death came to this planet by accident may have been right when she said "that death is traceable only to the Law of Cause and Effect."

I then analyzed everything else in life in the same way, always thinking that I should find something that would overthrow this definition that God is Chemical Substance. I analyzed LOVE which the great Henry Drummond has said is "the greatest thing in the world." Love is invisible and intangible and is a pure chemical substance, which can neither be seen, touched, tasted, nor handled; you could no more grasp it than you could grasp the perfume of a rose. Love is given and is received just as the air is inhaled and is exhaled; and the influence of the power of love is acknowledged as a God-like quality, in which you live, and move, and have your being; although you can-

not see love itself, yet you can describe the effects produced by it, and you can never reach your highest state of physical or spiritual perfection without love.

I again said: Love is God, or God is Love, or Love is Chemical Substance. Emerson says: "When your highest conception of love blends itself with God, then and then only can your life reach its highest state of perfection." The reader will now see that the understanding of God brings to the mind a more natural understanding of love, its power, and its influence. Love is a natural emotion, and is the sentiment and sunshine of life; it deals with naturalness only because it is a natural or God-given emotion. Love, then, is a high order of intelligence and will never descend lower than its highest ideals.

Take THOUGHT for an example: A thought is invisible and intangible; a thought can neither be seen, touched, tasted, nor handled, but it proves to be *chemical* in its nature; for the influence of a thought produces an effect which corresponds exactly to the chemical nature of the thought itself.

A friend of mine was sleeping in a room which had inside window shutters. It was her custom to leave the windows open and then to open or close the shutters in order to change the air in the room. She awakened one night and

found that there was not sufficient air in her room. She arose and opened the shutters and then slept comfortably until the early morning; then finding that the room was too cold, she again arose and closed the shutters and again slept comfortably. When she finally arose for the day, she found that all windows in the room had been tightly closed all through the night; but she had by her *thought only* changed the temperature in the room twice by adjusting the shutters. This proves that the thought is chemical substance, or chemical activity, and does produce changes, even though there is no external condition to produce the chemical change.

It is this thought substance that allows the imagination to run wild; all sorts of disagreeable things can be pictured, while there is nothing in the external to correspond; it is simply thought producing its own kind. In like manner beautiful things can be imagined which really do not come to pass because there is no union made with the external correspondences. Many illustrations might be given to prove this point, but the one given above is sufficient. Again I found that *thought is Chemical Substance*, and again I said: Chemical Substance is God, because it is all-powerful, and all-wise, and ever-present; and "as a man thinketh, so is it unto him."

Chemical Substance

My conclusion in regard to the Chemical Substance is this: I am now thoroughly convinced that there is but *one* substance, and that each separate part of this substance (like the air that we breathe, or the thoughts that we think, or the foods that we eat, or the water that we drink, or the ocean water, or the different mineral waters, or the gases, or the medicines, or all the substances in the chemical laboratories, the organic or the inorganic; or that which the scientists call ether, or that which the scientists call electrons, or that which the scientists call matter, or that which I call Chemical Substance) is *one* and the *same* substance.

I maintain that Chemical Substance is the only definition given to Life that includes the *whole* of Life, and the *energy* in each particle of the substance is the power that I call God; thereby proving that God is all and in all and that there is *no* place where God is not. This analysis proves that the Godlike energy permeates every atom of life in the universe.

When this truth is accepted and when everything is brought under *chemical* analysis, this truth will then shine forth in all its glory, and we shall finally come to understand that God is Chemical Substance, out of which everything is created; and we shall also find that *conscious*

thought is the *one creator*. We shall then stop thinking of God as a creator of both good and evil, and will think of God only as the energy in each particle of the Chemical Substance upon which we are absolutely dependent, and in which we live, and move, and breathe, and have our being. We shall finally see that it is our own ignorance that has caused all the confusion through which we have passed and through which we are now passing; and we shall know that the Chemical Substance is freely given to us for our daily use.

It is the use we make of this Chemical Substance which brings to us success or failure; sickness or health; happiness or dissatisfaction; contentment or unrest; peace and power or lack of peace and power; and our ignorance of *how to use* the Chemical Substance is the *cause* of death; but the Chemical Substance (each particle of which is permeated with power and energy) is the same yesterday, today and forever.

There is enough energy in a drop of dew to sustain it as a dewdrop; there is enough energy in a drop of rain to sustain it as a raindrop; there is enough energy in a snowflake to make it a representative of a snowstorm; there is enough energy in the setting of a bud to enable it to expand into a perfect blossom; there is enough energy in each separate thought to give it the

power to draw to itself other thoughts of like nature; there is enough energy in any particle of Chemical Substance to enable it to display its own individual power; the heat from a small match might explode a barrel of powder. So this *chemical energy* is the energetic or the unlimited power in the Substance itself, and each minute particle might be analyzed, and we should find in each case that the power, or the energy and the substance are *one*.

"Thinking makes us what we are." THOUGHT CHEMISTRY will finally reveal this truth to the world; for I hold that the last final analysis is CHEMICAL analysis.

One eminent Divine has written: "Who divides form and spirit does violence to the divine order." Elizabeth Barrett Browning says:

"Natural things
And spiritual,—who separates these two
In art, in morals, or the social drift,
Tears up the bonds of nature and brings death.

Without the spiritual
The natural's impossible;—no form,
No motion! Without sensuous, spiritual
Is inappreciable:—no beauty or power!
And in this twofold sphere the twofold man
Holds firmly by the natural, to reach
The spiritual beyond it,—fixes still
The type with mortal vision, to pierce through
With eyes immortal to the antitype
Some call the ideal—better called the real,
And certain to be called so presently,
When things shall have their names."

CHAPTER VIII

THINGS WE OUGHT TO KNOW

My personal research had a very definite beginning, but that beginning led me out into deep water, for I came to believe that the unlimited possibilities of a human being correspond to the unlimited possibilities of Life itself. I have seen many phenomenal things—some that were true and many perhaps that were not true; but the subject of psychic phenomena is subtle and fascinating, and I trust that the truths herein recorded will prove that this subject is worthy of honest and unprejudiced investigation.

One thing is certain, this investigation must go on, for it cannot stop at the point which it has now reached. The doors of the universe have been thrown open, and human beings have expressed a desire to see and to know and to understand that which exists beyond the open doors. Those very desires are a challenge to Life itself, and sooner or later life must yield up all of its secrets. Many persons in the Unseen are just now making an earnest effort to reveal the truth of life and death to the peoples of this planet, and they affirm that it is *our lack*

of knowledge of life which hinders our satisfactory progress. The only way that this knowledge can be transmitted is through such channels as are now made ready for the transmission of such knowledge, and much thought must be given to this subject of research before we can become fully convinced of the possibility of gaining accurate knowledge from those in the Unseen who possess the desired or coveted knowledge. And even though at this time this method of gaining knowledge seems to be far-reaching and almost unbelievable, the time will come, I think, when our ears will be less dull of hearing and our eyes more ready for clear seeing, and then this system will seem as natural and no more mystifying than wireless telegraphy or speaking by radio message.

This system of inter-communication between the Seen and the Unseen is just in its infancy, and I am inspired to say that the next twenty years will reveal wonderful truths which are now hidden—much which now seems strange and unnatural along this line will then be acknowledged as natural and scientific.

Many communications which are supposed to come from spirits in the Unseen through a medium are simply mind-reading. I know a woman who had never known anything about her own parentage and for that reason all the

best-known mediums were consulted. Not one of them ever gave the slightest clue to the mystery; they told the names of her adopted parents, the names of her adopted brothers, and endless other things, which gave her the proof of mind-reading; for she already knew all that the different mediums told her. However, this woman continued her search, and through the development of her own powers she finally found out the whole truth of her birth and her parentage through her own father, after he had been in the Unseen for eighteen years. Several years after her father had told her the story of her life, the full truth of all that he had told her regarding her birth was proved, and this case now stands as another absolute proof that the so-called dead can and do communicate directly and intelligently with those who are still living.

It is generally considered that a medium is a person who possesses the special gifts of clairvoyance, clairaudience, etc., and because of this belief people are confident that the medium will see and hear things for them when the medium is consulted; but the truth is that not all mediums do see clairvoyantly or hear clairaudiently, so the messages given are not always satisfactory. A medium is a person through whom it is alleged that spirits communicate, and the medium is at the mercy of the controlling influ-

ence, when under control. The idea is that when the medium is entranced, he or she is no longer conscious of that which is going on around them, and it is supposed that they do not know anything about the thoughts which are transmitted through them. Just here there is danger of dealing with uncertainties, for the medium may not always be in a dead trance control when the communications are given; and since the medium is simply a channel through which the spirit communicates, the state of the medium is often the cause of certain irregular communications, for which the medium herself is in no way responsible. This system of communication is just now in the experimental stage of development, and we must keep in thought that the one who has passed through death must experiment in giving a communication just as must those in the Seen experiment in order to receive a communication.

It should be understood that many mistakes are made in connection with psychical research, because a thought can and does produce its own kind. Several persons sitting in a room can produce thought-images, or, in other words, a few persons sitting together thinking or speaking of a friend can reproduce the thought-image of the friend whether the friend is in the Seen or in the Unseen. The thought-image

does not speak, but, if the medium is questioned, the answer given is similar to that which exists in the minds of those present, who have known the friend who they think is speaking. In this way much unintentional deception can be practiced and many erroneous communications can be received—all supposed to be given from some friend who has passed through death, while the message may be only the thoughts of those who are still living. This subject requires at all times much study and a most careful analysis.

The Natural Laws that govern Life include the *whole* of Life—all that is seen and all that is unseen. The understanding of the Natural Laws is the starting point for a *new* line of reasoning, and an intelligent comprehension of these laws will in time overthrow some of the illusive theories of psychic phenomena. Until the Power of Thought is better understood than it is at present, these phenomena cannot be very clearly explained, for there are many causes which produce similar effects; but in time we shall be able to trace as quickly from an effect to its cause as we are now able to see the effect. When we grow to the place where we understand that THOUGHT is the language of life, and realize that a thought can travel thousands of miles in less than one second, we will then understand more about thought and its power

than we do now, and we shall come to see that a communication by thought from the Unseen is no more mystifying than telepathy—a mental message from mind to mind here.

We should at all times study the unlimited possibilities of life, and we should remember that many great truths concerning life are still undiscovered. We need to gain a clearer knowledge of the unlimited possibilities of life, and we should put forth every effort to gain all the knowledge that we can; and if we are forced by this research to change some of our pre-conceived ideas of life it will do us no harm, for we shall see in a following chapter in this volume that Life itself is motion, activity, growth, and progression. We cannot go backward and we cannot stand still, so we must progress in order to vibrate in harmony with the Universal Law of Growth; and we need have no fear as we advance along the pathway which leads to a more perfect understanding of the Natural Laws that govern Life.

I have said in this volume that it is possible to receive helpful knowledge from the Unseen, but I have also said that we should use good judgment in accepting knowledge that is given to us. We should at all times reason clearly while we are learning this way of receiving knowledge, for we know that many persons have been misled by following a guide. A guide is

one who leads the way and the person or persons follow the guide; if the guide is not familiar with the trail and loses his way, those who follow lose their way also. A teacher is one who imparts knowledge or points out the way clearly, and then leaves the individual free to accept or to reject the teaching just as he pleases; the individual is then responsible and must keep his own eyes open, so that he can see where he is going, and he must use his own reason in order to determine whether the knowledge that has been imparted is desirable. The difference between the guide and the teacher should be remembered: The guide leads the way and the people follow blindly; the teacher imparts the knowledge and the people accept it or reject it just as they please.

There is also some difference between a medium and a natural psychic, the difference is this:—The medium is a person who gives herself over to the world to be used as an instrument to receive communications from the Unseen or the so-called dead; she is in no way responsible for the messages or knowledge transmitted, and she simply gives everything or anything which expresses through her. A psychic is a person who is naturally endowed with conscious power and would not at any time willingly submit to an unconscious control; nor would such a psychic willingly become the

subject of a hypnotist. Conscious communication is more desirable than the unconscious control, and the one who receives knowledge consciously has the advantage over the controlled subject, for the one who consciously receives, hears and knows all that has been said, and can therefore speak authoritatively in regard to any message that may have been given.

The mediums are unfairly and often cruelly treated by the investigators who are seeking to gain the absolute proof of a future existence through them; sometimes they are tied to chairs with ropes, and some cases are recorded where needles have been pushed through their tongues to ascertain whether the medium was in a dead trance state—all because of the doubt and unbelief in the mind of the investigator. Such practices as these are inhuman and should be abandoned, because a medium is a human being and has a fine sensitive nervous system, and the medium should be trusted until either his or her honesty is proved or disproved. It must be remembered that a stream can rise no higher than its source, and that everything transmitted through a medium will in some way correspond to the channel through which the knowledge passes; we must also remember that we have had many years of guess-work in dealing with the so-called Unseen, and we have had very little solid knowledge in regard to these things. When

mediums become more positive and when they demand better conditions under which to work, the investigators will have a better opportunity to gain clear and accurate communications from the Unseen side of Life; for the knowledge will then have to be given in a more positive way.

One who practices hypnotism is very much like the one in the Unseen who controls the medium; in both cases it is a form of hypnosis, the different conditions alone producing the different results. The same principle governs whether in the Seen or in the Unseen, namely, *Thought control* or *thought influence* to the extent that the *will* of the subject is dominated. One who is hypnotized is in a similar state to the one who is under dead trance control. Hypnotism is self-induced, and anyone who places himself under the thought of the hypnotist acknowledges, in so doing, that the will of the hypnotist is stronger than his own; but there have been cases where the hypnotist has failed utterly in controlling or dominating a subject because the subject, without knowing it, proved to have a stronger will than the operator. The medium who gives herself over to be controlled places herself in the same position to the Unseen as does the subject to the hypnotist; the difference in these two cases being that the medium herself does not know, nor do those who witness these phenomena know, who it is

or what it is that will control the subject. The medium at such times may be controlled by the thoughts of those present in the room, and the experience may have nothing whatever to do with those who have passed through death.

Be kind to the mediums so long as you are dependent on their assistance, and remember to treat them as you yourself would like to be treated. Put away the fear that some one in the Unseen is attempting to practice deception, or that the medium is dishonest or is practicing deception; and investigate from the positive side of life until you are able to determine the difference between a true or a false communication.

In summing up I will say the difference is this: A hypnotist and his subject can both be seen by the audience and all those present can hear the words spoken by the operator also the reply from the subject. In the case of the medium only the medium can be seen, as the operator or the one controlling is usually invisible to the audience; so it is only the words spoken by the medium that can be heard, and it may never be known who gave the message—our part is to ascertain whether the message itself is true.

In this volume I am giving a lecture which came from "A Man from Another Planet", as the reader will see. For the benefit of those

who are interested I will explain how this communication was received. Two of my friends called to see me on Sunday evening, April 1, 1917. One of these ladies, who is an attorney-at-law, said to me: "What is your impression about the war?" "I have not given much thought to it," I answered. She said: "There are grave apprehensions, as everything seems to be going into confusion." Just then I felt a strong influence of power, so I said: "I think some one wishes to speak to you." This lady's mother had recently passed through death, and I thought perhaps that her mother wished to say something to her that would allay her fear about the war. In order that the words I heard might be correctly remembered a tablet was handed to this lawyer, who is also a court stenographer, and then followed this message which was a great surprise to all of us. I repeated the words which were spoken exactly as I heard them, very much as an interpreter might do, and the result was this communication from a Man who said, "I come to you from another planet." I have no way of explaining this experience more definitely, but I heard these words just as one might hear the words sung by an artist through a phonograph; you hear the words distinctly, but you do not see the singer. In this case I did not see anyone, but we all felt a peaceful and harmonious influence.

The room in which we were seated was brilliantly lighted, and no preparation whatever was made to receive this communication further than the getting of the tablet and the pencil. This is what I call natural communication between the Seen and the Unseen. This message was a surprise to me, for I thought I should hear a few words given to my friend by her mother. It will be seen that this is a long communication, and is the only message that I have ever had that came from a person who said he came from another planet. The two ladies who were with me that evening will be very glad at any time to verify the truth of the experience regarding this communication.

In passing I will say, "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." 1 John 4:1.

I might go on indefinitely on the subject of Psychic Phenomena, for it has been my privilege to see and hear clearly, and for that reason the unseen side of life seems as natural to me as does the seen. But no matter how much knowledge we may gain about the conditions which exist in the Unseen, the facts still remain that we have not yet learned how to successfully control our affairs in the Seen. The conditions that follow death are waiting to be understood by those who pass through death;

while the conditions here should be understood by those who are still living here. If all the people in the Unseen should tell us just what they are doing, just what their habits and customs are, it would be of no advantage to us unless there came with this knowledge the enlightenment which we need for our everyday advancement here.

Questions we ought to ask ourselves are: What is the object of individual existence here? In what way is an individual related to the Whole of Life? In building a character do we hope for a future reward, or do we fear eternal punishment? My idea is this, that the forming of a character should not include either the hope of a reward, or the fear of future punishment. Every individual should live a conscientious, self-respecting, and honest life, and should do right because right living is the only kind of living that will give lasting satisfaction to the individual himself. In that way each individual would put forth the best effort that he is capable of expressing at all times, and he would be at peace with himself and his fellow-men, and he would have no fear regarding the conditions which follow death; for he would be just as able to adjust himself to those conditions, whatever they might be, as he had been able to adjust to conditions while living here.

One thing we ought to know and remember

is that every cause produces an effect, which corresponds exactly to the cause itself; if the effect is changed in the slightest degree the cause that produced it must have changed in the same slight degree. Many results are so nearly alike that it might seem that they were the results of the same cause; but a study of this law of Cause and Effect will prove that one cause produces *one* effect only. So the conditions, which follow death, so-called, are not as important to those living here as it is to learn how to control and how to master the conditions that confront us *here*. Such knowledge would be of incalculable value to those who possess it, and such knowledge would enable an individual to master his own conditions anywhere—here or hereafter, in the Seen or in the Unseen.

All fear concerning a future life should be put aside, and all the energy we possess should be used in making better conditions for ourselves and for those around us while we are living here. The future life will bring its own experiences; but living too far in the future in thought or in anticipation unfits an individual to do his best work while living here.

The main point in this whole argument is this, that the knowledge of life will never spring from the roots of ignorance about life. We have been given plenty of time to manipulate the ignorant ideas concerning life, and this manipu-

lation brings to us as a product more and more fruit of its own kind. We are constantly trying to make the Infinite Plan of Life conform to our limited conceptions of life—hence the confusion. The knowledge of life that is given in this volume should help to change some of the limited conceptions about life, and if my meaning in the following pages is not clearly conveyed to the mind of the reader it will be because the subject is too profound to be clearly or easily explained. For that reason I have asked in the preface of this book the kind consideration of the reader and the love from all, which corresponds to my love for humanity.

We must remember that the World War has brought to us many changes, and we are not living now in the same world that we were living in four or five years ago. These changes have been brought about so rapidly that we have not yet had time to fully realize just what has taken place, and the desire for psychic manifestations has increased, because so many hearts have felt the keen sting of great sorrow. The sensitive emotions have been brought into action, and just now there are many persons who see and hear and sense more than they can understand, and these sensations are somewhat new and strange to them, because the thought atmosphere is surcharged with the desire to gain the true knowledge of psychic phenomena. The

truth of all this will finally be gained, but just now the Power of Love and Justice is making an effort to balance this unusual commotion, and we must do our best in an effort to control ourselves, until we reach the point where "love for all life" can reveal to us the real truth of all these things which now seem somewhat mysterious.

One prophet, (whose communication I give with this volume) when prophesying the war in America five days before war was officially declared by President Woodrow Wilson, said: "Light is breaking on all sides, and your planet will readjust what is left of it, and great advancement will be the result. You will have an opportunity to rise higher in the intellectual understanding of Life and its unfailing laws than any other planet in your system." These words seem more wonderful now than they did when they were spoken, for it was difficult then to realize just what such a statement meant. Today we all know, and this gives us the proof that the words of this prophet were spoken from a plane of understanding which we had not yet reached.

Another prophet (whose message I am giving in this volume) who proclaimed peace when the war was at its very height about eleven days before the signing of the Armistice, said: "And under the dominion of the new ruling of Love

and Kindness I claim the right to proclaim that the victory has been won by the Power of Love and of Love alone."

Personally I am very grateful to these two prophets for the wonderful words which they have spoken, and for the influence of their love which they have given to our planet. It seems no more strange to me that these great prophets should foresee these changes on our planet than it does that our own great men, undeveloped as they are, should be able to tell us the astronomical changes that take place on our planet, and give us the accurate knowledge of certain planetary changes, which they are sure will take place, even though the changes predicted may be one hundred or more years in the future.

Life and its possibilities is more wonderful than anything which we can now realize, and the development of life goes on in a very mysterious way, which is difficult for us to understand; but when we see that Life is motion, activity, growth, and progression, I hope that we shall generate more love for all and be less severe in our criticisms. "I love all life" is a beautiful thought, and the daily use of this thought will bring us into closer harmony with the great Infinite Love which we call God, and we shall finally come to know that it is only by conscientiously searching after truth that the pearls of great price can be found.

CHAPTER IX

MOTION, ACTIVITY, GROWTH, AND PROGRESSION

The subject of Life itself is vast and limitless, and we shall have to do a great deal of earnest thinking before this subject will be perfectly understood. I have studied deeply into this subject, and I have sought for the knowledge of life—ceaselessly and energetically, from the time that I became capable of thinking for myself. I have considered carefully the scientific ideas regarding life, but I found nothing that gave me perfect satisfaction until I came to understand life through the action of the Natural Laws that govern Life—Attraction, Repulsion, Vibration, Reproduction, Self-Preservation, Cause and Effect, Demand and Supply, etc. I now feel, because of my past experiences, that I am justified in sharing my knowledge with the world, so I shall speak of life now as I have grown to understand it, and I shall analyze life until we find our way from the Sixth Sense plane of life to the Seventh Sense plane—the plane of Mastership.

My research has caused me to accept the only definition of life which seems to cover or in-

clude the *whole* of life; this definition of life is: Motion, Activity, Growth and Progression. Observation and analysis have given me the proof that this definition is true, for no matter which way we turn, no matter what our viewpoint of life may be, no matter what our different religious faiths may teach us, no matter how our conceptions of life may differ, we all know that these varying ideas and our different ways of understanding do not change the fact that the air is always moving, that the oceans are never still, that no form of advancement satisfies, and even though we have taken wonderful strides in the evolution of science and religion and education, we are still seeking for something that will give to us more permanent satisfaction than we have so far known. And yet we do know that every individual has had an opportunity to express his own individual powers in his own way, and because of that we have had Motion, Activity, Growth and Progression from whatever might have been a beginning up to the present time. The motion has increased, and the activity, the growth and the progression have increased correspondingly.

When I think of life as Motion, Activity, Growth and Progression, I then realize that humanity has been just as continuously active as the air and the oceans, and it would seem that everything that could be done to enlighten the

human race has already been done. Take, for illustration, the motion, activity, growth and progression on our planet.

We have had a Confucius, a Socrates, a Plato, an Aristotle, an Epictetus, a Marcus Aurelius, a Thomas à Kempis, a Buddha, a Mohammed, a King Solomon and other kings of the Hebrews; all the writers who contributed to the Holy Bible; all the Egyptians, the Greeks, the Romans, the Jews, and the Gentiles; a Virgin Mary, a Jesus Christ; the cross, the crucifixion, the resurrection; the darkness that came before, and the darkness that still followed.

We have had the founders of each separate religion from Catholicism up to and including Christian Science; I think that is all-inclusive.

We have the jails, the prisons, the penitentiaries, the lawyers, the courts, the judges.

We have had noble presidents, George Washington, Thomas Jefferson, Abraham Lincoln, General Grant, Wm. McKinley, Theodore Roosevelt, Wm. Howard Taft, and Woodrow Wilson.

We have a King Albert of Belgium, a Lloyd George, a Clemenceau, a Pershing, and a Foch.

We have had a Joan of Arc, a Napoleon Bonaparte, and a Wilhelm II.

We have had a Queen Elizabeth, a Queen Victoria, and we have a Queen Wilhelmina.

We have had a Michelangelo, a Leonardo da Vinci, a Raphael, a Rubens, a Sir Joshua Reynolds, a Van Dyck, a Rembrandt, a Murillo, a Millet, a Rodin, a Corot.

We have had a Daniel Webster, a Henry Clay, a Calhoun, a Wendell Phillips.

We have had a Joseph Jefferson, a Henry Irving, a Booth, a Barrett, a Richard Mansfield, a Janauschek, a Charlotte Cushman, a Modjeska, and a Sarah Bernhardt.

We have had a Beethoven, a Liszt, a Bach, a Mozart, a Chopin, a Schumann, a Schubert, a Strauss, a Wagner, a Verdi, a Grieg, a Chaminade.

We have a Paderewski, a Hofmann, and a Godowsky.

We have had a Stradivarius, and a Paganini; we have a Fritz Kreisler, a Mischa Elman, a Maud Powell, and a Heifetz.

We have had a Jenny Lind, a Patti; we have a Melba, a Schumann-Heink, a Sembrich, a Caruso, a Scotti, a John McCormack.

We have had a Theodore Thomas, an Anton Seidl, and we have an Oberhoffer.

We have had a Shakespeare, a Goethe, a Schiller, a Ruskin, a Dickens, a Victor Hugo, a Dante, a Gladstone, a Homer, a Milton, a Balzac; the two Brownings—Elizabeth Barrett and Robert; a Tennyson, a Longfellow, a Low-

ell, a Shelley, a Keats, a Matthew Arnold, an Emerson, a Whittier, a Poe; a Hans Christian Andersen, a Sienkiewicz, an Oscar Wilde and his *De Profundis*; a Robert Ingersoll, a Thomas Paine, a Mark Twain, a Tolstoi, an Ibsen, a Bjornson, a Francis Bacon, a Charles Lamb, a Lord Byron, a Maeterlink, a Kipling, a George Eliot, a Charlotte Brontë, a George Sand, an Ellen Key, a Harriet Beecher Stowe, a Julia Ward Howe.

We have had a Dr. Anna Shaw, a Jane Adams, a Helen Gould, and many others worthy of mention if space would allow.

We have had all the different religious denominations; each one having its own creed, each member having accepted the creed because he felt it was right for him to do so.

We have had ministers; an Emanuel Swedenborg, a Henry Ward Beecher, a DeWitt Talmage, a Phillips Brooks, a Henry Drummond, a Moody; a Father Ryan, and all the other Priests and Bishops and Popes; and all the Rabbis; and they have all believed in the righteousness of their own faith.

We have all the deacons of the churches, all the choirs singing praises to God, all the prayers that have ever been uttered, all the cries for help that have ever been sent forth.

We have had a Huxley, a Darwin, a Spencer,

a Von Linnaeus, a Flammarion, a Richet, a Lombroso, an Edgar Lucien Larkin, a Sir Oliver Lodge, a Sir Conan Doyle, a Wallace, a Sir Wm. Crookes, a Wm. James, a Haddock, a Thomson J. Hudson, a Hodgson, a Hyslop, a Funk.

We have had all the different educational centers and all the noble men and women who preside therein, and all the children who have been educated.

We have the great medical world with its surgery, and all the hospitals with their equipment of X rays and all other progressive aids to diagnosis.

We have dentistry and all its progress.

We have our inventors; a Thomas A. Edison—the genius-crowned inventor; a Cyrus W. Field, who stretched the cable across the ocean—thirteen years required of him to win that victory; a Marconi—the wireless wizard, and many others who might be mentioned.

We have a Madam Curie, the noted Radium discoverer.

We have all our ship-builders, all our noble sea-captains and seafaring men; we have our discoverers; a Leif Erikson, a Sir Francis Drake, a Christopher Columbus.

We have all our steam inventions and the

hundreds and thousands of men connected with our steam roads.

We have the great world of Chemistry, the world of Botany, the world of Mineralogy; the Vegetable Kingdom, and the Animal Kingdom.

We have all the laborers, all the Christians, and all the heathens, so-called. We have the whole Human Kingdom and its Moral Laws.

Let us stretch a canopy over all that is herein mentioned and infinitely more than any one individual can recall, and call the whole thing LIFE, remembering that Life is motion, activity, growth, and progression. And let us also remember that,

"All are but parts of one stupendous whole
Whose body Nature is and God the soul."

Stop here for a moment and ask yourself the following questions: What do I know about the persons herein mentioned? What do they stand for as individuals? What were the motives and the aims of those who have gone from here, and what are the motives and the aims of those who are still here? Think of the motion, activity, growth, and progression which has accrued from their efforts, and then remember that each one of these persons was free to follow his own inclinations, and each one presented the ideas of life, which gave him or her the greatest personal satisfaction. Did the results, which fol-

lowed, correspond to the causes that were furnished?

Considering all this, can we then wonder or complain about the confusion which is now ours to control? In short, when we take the growth and progression of Philosophy, Science, Religion, Christianity, Language, Art, Literature, Music, Invention, Electricity, Psychology, Medicine, Surgery, Politics, Education, Commerce, each separate Race and its growth and progression, and each separate Nation and its growth and progression, and then realize that all of this is "Motion, Activity, Growth, and Progression", then I should like to ask: What can we do with Life itself?

In turning over the pages of life and looking back into the past as far perhaps as history takes us—seven thousand years or more, we find that each group of people worshiped something which they considered to be the greatest center of energy. In the remotest times there were sex worshipers who believed sex to be the creative power; then there were sun worshipers, believing the sun to be the source from which all light, heat and vitality came to the earth; then there came the Egyptians who worshiped the physical body to the extent that they found a way of preserving the form (the Egyptian mummies), thereby preventing the disintegration of the body, which follows death; then

came the Greeks who worshiped the human body so much that they made every effort to develop and beautify it, and they brought the art of physical beauty to the plane, where the lines were chiseled in marble as models of what physical beauty and grace of line should be. But with all of this the signal victory had not been won. The world was still waiting for something greater than had as yet been achieved.

Then came Jesus Christ who worshiped LIFE, and who said that we might have life in abundance. After that new conditions began to form and greater power was displayed, all of which carried us up to a higher plane of civilization. Wonderful progress has been made and unbelievable power has been developed. We are always moving steadily forward and always facing new and unexpected situations, and this rapid growth has finally brought us to the plane of money worship. The most sacred things in life are now being commercialized, and our abundant prosperity is acting as a stimulant, and we cry out for more money, more money, just as "the appetite grows by what it feeds on." This, however, is simply one period of development for the human race, and when the craving for vast wealth is satisfied, we shall then be ready to penetrate more deeply into the true meaning of the words spoken by

Jesus Christ, who said: "I am come that they might have life, and that they might have it more abundantly." And it may be, after we have done more thinking, that we, too, will worship life as did the Master of old.

The whole subject of Life itself must be carried up to the plane of understanding, and we should now throw open every door that can possibly admit any light, and rake the cobwebs out of our brains and sever every thread that binds us to the confusion which now exists. And we should resolve with the firmness of our latest, highest convictions of right, to seek for and to find the hidden secrets of Life itself. Let us worship at this shrine and never stop until we understand the true meaning of the Universal or the Natural Laws that govern Life.

Ignorance of the Natural Laws and their action will not protect anyone against the results which accrue from the action of the law. A cause and its effect are inseparable, although the cause may be furnished many years before its effect appears; and for that reason it has been written, "Whatsoever a man soweth that shall he also reap." And after the reaping some time must be devoted to the threshing, for only in that way can we determine what the harvest has meant to us. When the threshing is finished we can then decide with mathematical certainty how much has been gained; we

can tell how many bushels of wheat were sown and how many bushels of wheat we have gathered; we can then make some use of the chaff, some use of the straw, and some use of the wheat, and thereby determine the full value. So in the final separation of things we shall find that there is no waste in the great economy of Nature; in this ceaseless, whirling current of life everything serves its own purpose, and everything holds some value, and every effect is the result of an active and definite cause.

In the stillness of power Poetry has been made perfect; the stillness of power has made Art bewildering in its mystifying beauty; the melodies of life have been manipulated in such a way that Music has thrilled the being and has sent the blood flowing through the veins like the elixir of life; Literature has stimulated the best there is in men, women and children; Philosophy has plumed itself for flight and has sent forth carrier-doves with messages of hope to the world; Astronomy has been daring enough to allow men to poise themselves on this planet, and from there take an intelligent outlook on the numberless worlds that are to be seen in what we call the heavens; Science has given men an opportunity to play with particles of substance and classify them, and has wrenched the grey matter in the brain cells in order that one more scientific fact might be

ascertained and the truth of that fact proclaimed to the world; Religion has bound together and has given to men and women an opportunity to read prayer books, to unite their voices in singing praises, to worship in silence until the spirit moved them to utterance, to kneel before the altar and pray to the holy saints, to count rosaries, and to cater to all the superstitions of the past. This has caused them to feel that they have found that which assures them of something better beyond the grave. And the great hearts of loyal Christian peoples have been filled to overflowing with the power of love, because they have felt, and they still feel, that faithful adherence to religious principles will make more satisfying conditions for them after the death-knells have been sounded; one by one they have gone forth, always hoping, but scarcely ever knowing what the beyond held for them.

Time and again we have heard the battle-cry of freedom, and yet we are still in the throes of anguish. All the peoples of this world have for hundreds of years been living in a state of pregnancy, and the high, lofty and Godlike ideals, which have been waiting for the labor-pains of life to give them birth, will now be given an opportunity to express the individualized power of manifestation. It has been written in the past that "there is nothing hidden that

shall not be revealed"; and we know that deep down in the hearts and deeply imbedded in the consciousness of the noble men and the noble women, who have lived and who are still living on this planet, there were hopes that were held and cherished; but before they were fulfilled, they were swept away by tidal waves of disappointment. And there were ideals—so high, so pure and so holy, that the ones who held them spoke of them in hushed whispers; moments there were when in their imaginations they surmounted every obstacle, and then individual dominion seemed to be a living reality; but before the dominion had been gained, an unexpected thought drifted in and turned the current of their affairs in another direction. And so it has been from time immemorial.

But the hour has struck, and conditions on this planet are now changing. Great victories are waiting to be won, and these victories can be won only by men, women, and children. There is no failure save lack of effort, and we cannot fail even if we would, for Life itself is Motion, Activity, Growth, and Progression.

A Master Messenger was sent out hundreds of years ago, and he brought to the world the following message: "I am come that they might have life, and that they might have it more abundantly." John 10:10. These words carry with them the promise of immortality. This

great Master conceived of the possibility of establishing a Kingdom of Heaven on the earth. Can this be done, think you? This same prophet also said: "And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet." Mat. 24:6. This I believe to be true "the end is not yet"; for after this World War is finished, peace will have to be proclaimed. So I say:

Give me the keys, and let me find my way up the scale of life by semi-tones, and if I plunge into a ninth, or strike all the dissonances in music, or if I break up every chord into its component parts and then descend by semi-tones and fall into the minors, what difference will it make? Some great master will follow me and will pick up the fragments of this musical chaos, will put the parts together again and will re-build, out of the same substance, until the Grand Sonata of Life will stand as a completed composition, arranged by the master-hand, who knows that all the dissonances of life are good material when placed in the hands of the musical architect, who knows what to do with these discordant notes. Such a master has access to the whole keyboard of life, and he manipulates the keyboard in a way that seems very mystifying to an understudy; the understudy of life dreams of the possibilities which

life holds, but the master knows that the dreams are living realities. The pathway that leads to success is open to the student, but he must do much hard work before he can transmute the dreams of life into living realities.

The Seen and the Unseen are coming into closer unity, and those who have gone from here must sympathize with us when they see how much time is required to bring about the conditions of order and harmony, which we all long for and which we all hope to enjoy.

When this confusion has spent its fury, and when the world is properly reconstructed, we shall then know that our beloved Longfellow had a clear vision, and let us hope that he spoke with the voice of a prophet, when he said:

"The echoing sounds grow fainter and then cease;
And like a bell, with solemn, sweet vibrations,
I hear once more the voice of Christ say, 'Peace!'

"Peace! and no longer from its brazen portals
The blast of War's great organ shakes the skies!
But beautiful as songs of the immortals,
The holy melodies of love arise."

CHAPTER X

LIFE DEVELOPMENT

I have in the previous chapters presented to the reader many of my own ideas of life and death, and I have given freely the decisions that I have reached, which represent the result or the product of years and years of careful investigation and of careful and accurate analysis of the Principles of Life. My idea is that if we follow the world's pattern and continue to die at an early age, as men and women have done on this planet, we simply imitate that which we all feel is undesirable, and we know that imitation will finally prove to be worthless, and even the cheapest-minded will gradually reject imitation and long for the real. The world needs higher ideals, and not many are satisfied with the conditions of life which now surround them. They want something more Godlike than war, and they want something more pleasing than death.

"To be, or not to be; that is the question;
Whether 'tis nobler in the mind to suffer
The slings and arrows of outrageous fortune,"
or should we not

"Take arms against a sea of troubles, and
By opposing end them?"

The time has now come when we should ask ourselves some serious questions, remembering that any question that can be asked, can be answered. I believe that it is possible to overcome these adverse conditions, and I also believe that our energy should be used to make such an effort. We may as well open the double doors of hope now as at any other time, and think out into the clearness of the infinite possibilities of life. To keep on thinking that death is inevitable and that there is no way of escape from this condition is a strong mental picture, and each thought of that nature swells the death-current. It will do us no harm to change this thought and think LIFE and activity instead; so let us take our places as pioneers and change our way of thinking, and uproot this idea that death is inevitable. In studying the Universal Laws that govern Life we find that Self-Preservation is one law that cannot always be violated and pushed aside; so while we read the following pages, let us take as our ideal this new conception that Life is Motion, Activity, Growth, and Progression, and then study the action of Life's natural laws.

We shall now enter Life through another doorway—the doorway which leads from the undeveloped plane of life to the plane of Life Development. This door has always been open to the human race, but the conditions have been

such that we have found it difficult to believe in the unlimited possibilities of a human being. We have felt that all we could do was to lay down the oars and let the boat drift with the stream; but we have now come to a sharp turn in the affairs of the world, and we are beginning to realize that much has been required of the human race—even from infancy.

Every child is compelled to gain an education which requires from eighteen to twenty-five years of time. After the education has been gained, the man is then expected to marry and rear a family and provide generously for the family; to accumulate a fortune; to be a member of a prominent church and looked upon as a God-fearing man; to be honest in his dealings with his fellow-men; to smile when his own heart is heavy to the breaking-point; to withstand the criticisms, the slurs, the sarcasms, the envies, and the jealousies, which he is liable to meet by the wayside; to accede to every demand that is made upon him in the business world, in the political world, in the religious world, in the social world, and in his own domestic world; to be known as a man who never falters, and to meet every responsibility with the calm that characterizes a great soul and singles him out as a hero among his fellow-men. He has then won the approval of all those who knew him; and when the grave claims him as its vic-

tim at an early age, society gives him a crown of honor; he is held before the world as a model of manhood, and his uprightness, integrity and moral tone leave for him a good name; his memory is cherished by those who love him, and by the community at large.

So far this has been our highest model of manhood; but such an ending seems like a tragedy only half played out, and we may well ask: What about the man himself? Is he finite, think you, or are his possibilities infinite? Add to all that he has accomplished the secret longings of this great soul; the dissatisfaction which accrued to this noble man during these years of growth, and the unhappy hours which he spent while fighting his own individual battles of life alone, the heart-hunger of which perhaps no one knew, and the uncertainty which he may have felt with regard to an after-life—all of which may never have been known to those who worshiped and admired him. But the grave holds its own secrets, and again we hear the slogan, "Life is a struggle from the cradle to the grave." The woman, who took her place by his side, had to fight the same battles and many others, and she, too, succumbs to death at an early age. Can this be a just equivalent for the energy which had been expended by the man and the woman? Is such an ending worth the price that has been paid? Have they not

earned the right to understand life and live? Had they been taught to know their own powers, and had they worked in harmony with the unlimited possibilities of Life, is it not possible to believe that they might have remained here to enjoy all that they themselves had earned?

The world has had hundreds of such examples as the one given above. To strive for such an end has been man's highest ambition, and his own self-respecting pride has stimulated him to make such an effort because he believed that a man's good works live after him; but he has never believed that he, himself, might continue to live. Am I not right when I say, that we have been imitators and will imitation ever take us any farther than imitation? Unless we are willing to plunge out into the deep and launch our boat on the sea of Life Development and study Life itself and the Natural or Universal Laws that govern Life, we shall never get beyond this worthless imitation. "Patience has ceased to be a virtue." I have watched the world struggle with itself in a fruitless effort to readjust itself to the great plan of Life, or to swing itself back into harmony with the Natural Laws that govern Life; and I have seen it again and again come down under the influence of inferior thoughts. I have asked myself time and again, "Will the battle that is now on end the confusion?" But each time I

have found that the confusion has increased just as added fuel increases the flame.

So I say, before we can gain individual satisfaction we shall have to break away from all the old moorings and work toward the accomplishment of something more satisfying than the past has produced. After men and women have accomplished all that has been given in the illustration which shows what is required of human life, they should be taught that such an effort and such achievements are only the beginning of life, and they should also learn that *action increases energy*. Men and women should be stronger and more capable at the age of seventy or eighty years or more than they were at the age of twenty-five or thirty; and when this idea is generally accepted, we shall give less thought to the after-life and more thought to the present life. We shall find that efficiency in later years will increase, while thoughts of weakness and old age will decrease; I think in this regard that the tide of life has already turned, for statistics show that longevity is increasing. And we may come to agree with the man who was celebrating his 100th birthday; his friends were congratulating him, and one of them said: "You have surely achieved a great point to live to be one hundred years old, but I doubt if you'll see another hundred years." "Well, I don't know so much about

that," was the ready response, "I am stronger now than I was when I started on the first hundred." Sooner or later we must gain a true understanding of life. Why not begin now?

Life Development means the reconstruction of all the past systems of education. It means that Life itself must be more perfectly understood than it has been in the past, and it means that the individual will have to stand or fall for himself. When one individual has seen the light more clearly than have those around him, and when he has been courageous enough to express his own ideas of life fearlessly, he has often been pushed aside and considered to be erratic and unchristian, even though he has been working day and night to rescue the perishing and to lift up the fallen. So the world's approval is inadequate, and the world's disapproval is a splendid sign at times, for it shows clearly that some one has swerved out from the old beaten pathway and is willing to take up the March of Life alone. He knows there is nothing to lose, and he feels within himself that there must be something more to win. Just here there comes to my mind the beautiful words of Shelley:

"To suffer woes which Hope thinks infinite;
To forgive wrongs darker than death or night;
To defy Power, which seems omnipotent;
To love, and bear; to hope till Hope creates
From its own wreck the thing it contemplates."

Such a victory would be worth winning. The future is bright with promise, and I would say to every man and to every woman, no matter who you are or what you are: Lift your thoughts to pure, clean, moral, and honest effort, and let this stand as your highest ideal; then take up the oars and row up the stream of life against the strong current; overcome fear at every point; put your energy back of your effort and work with undaunted courage, until you gain your own personal satisfaction. Fearless effort will always win, and each new success will bring you into closer harmony with the unlimited possibilities of your own life, and will give you a better understanding of your own relation to Life itself.

The time will come, and I think it is not far distant, when the energy of Life itself will bring us into closer sympathy, which will bind us still more closely together with the silver chords of the love that is no respecter of persons. We may find huge boulders to be removed, but the love that knows no fear will give us the needed energy for each new task. The great Phillips Brooks of Boston said: "Never ask for a task to fit your strength, but ask for strength to fit your task." The sun, in spite of a few dark spots on its surface, still gives out sufficient heat and light to warm and to gladden this whole

planet, and it is said that "back of every cloud the sun is still shining."

Thought is the universal creator of all conditions and of all life, and everything that has been, everything that now is, and everything that ever will be, has been, is, or will be preceded by thought, or *thought* is the *one motive power* of all action, growth, or progression. The infinite plan of life has embodied in man its strongest and most dependable power, and "as a man thinketh, so is it unto him."

In the following pages I shall show by careful analysis how life builds itself up, and thereby the great creative process of Life itself will be clearly revealed; and when we come to the plane where a human body is built out of the Chemical Substance, we will then agree with Thomas Bailey Aldrich:

"If it take
Eons to form a diamond, grain on grain,
Eons to crystallize its fire and dew—
By what slow processes must Nature make
Her Shakespeares and her Raffaels?
Great the gain
If she spoil thousands making one or two."

When we enter the circle of Life Development, we feel that Life itself is waiting impatiently to display the power that is latent in each separate particle of its substance; and we shall soon discover that the main hitch in the development of life on this planet has been a

sense of limitation caused from the *lack* of knowledge of Life itself. An attempt to live life without a working principle has proved to be just as disastrous as the working of mathematical problems would have been, had there been no working principle to mathematics.

A principle stands for a settled rule of action, and the understanding of a principle makes it possible for an individual to work out the problems of life and thereby win success, but without the understanding of the principles we are like pieces of driftwood, tossed about by waves of thought; each individual striving to gain some degree of personal satisfaction, but no one knowing what obstacles he may meet, or what he may drift into, or where he will finally land.

The dread of meeting the inevitable causes fear; and "*Fear hinders the free vibration of life through the molecules of the body, by paralyzing the life-force that is in it.*" All types and forms of fear must be overcome; so we will now plunge out into the great, shoreless sea of Life, and with absolute confidence in the unfailing action of the Universal Laws we will take our places in line; we will look at Life itself from all the different viewpoints, and in time, I think, we shall stop antagonizing the infinite possibilities of Life itself.

The past conceptions of life have served their purpose, and the great eternal energy of Life

itself is now waiting for recognition. The constant demand for some one to analyze the Principles of Life shows plainly that the tide of life is turning. Many there are who are confident that the harmony of life will be established, and they hope that the still small voice will be more distinctly heard in the future than it has been heard in the past; and they also hope that those in the Seen will be conscious of the uplifting influence transmitted to them by those in the Unseen. Hope is the light of life, and through LOVE the whole law is fulfilled. There is love enough to give peace and power to the world, but the times are so badly out of joint that the power of love is rejected; it is difficult to tell just when the power of love will conquer, for in these times even the imagination is completely out-witted; yet we cannot stop, for the energy of life demands continuous activity.

“Let us then be up and doing
With a heart for any fate;
Still achieving, still pursuing!
Learn to labor, and to wait.”

We will now steal quietly into Life's Great Workshop, and therein we will study life with the same selfish motives as have the Masters of Art studied painting, each one striving to reach his own ideal of a finished artist; or selfishly as students of music, when they push everything aside and bend all their energies in an effort to

reach the goal of finished musicians; or selfishly as the sculptor who knows that he holds within himself the power to chisel his own thought into the marble and leave it there for future generations to admire. We will take our places as Students of Life, and we will keep our eyes fixed on the artistic ideal; we will stop dreaming of life as we think it should be and will love it for what it is.

We will begin the study of life by analyzing some of the laws that govern life, and we shall soon see what life does with itself after it has been given an opportunity to display its own power. Just here we will remember that we are dealing with but *one* substance, and that substance I choose to call CHEMICAL SUBSTANCE, and the energy in each particle of this substance displays sufficient power to lead one to think of this power as Infinite Intelligence or the Power of God. This idea is beautifully expressed by Robert Leighton:

“The visual presence of the living God
That permeates creation, comes and goes
In substance and in shadow, greens the sod,
And paints and scents the rose:

“And flows through man into his works of art—
The picture’s glow, the statue’s breathing gleam;—
For not a touch of Beauty stirs the heart
But comes of the Supreme!”

The Law of Attraction

I will now call the attention to the Law of Attraction and will analyze life from the following principle:

"Every life, no matter what manifestation, proves itself to be a magnet by reason of its chemical nature, and is attracting to itself by the universal law of love, or desire, or attraction, other atoms of like vibratory energy."

What is meant here is that everything in life, from the tiny atom, or smaller still, the electron, is looked upon as a manifestation of life; for there is nothing in life that is too small to be carefully considered, and each minute particle holds within itself some power; the degree of power in the particle is determined by the plane of life to which the individual particle belongs; but the principle governing is always the same. The tiny particle proves itself to be a magnet, but it must work within the limits of its own individual circle; so it follows that this particle can attract or draw to itself only other atoms of like nature as itself, or the atoms that vibrate in harmony with it (the magnet).

The action of this law can be studied and tested by one who will take a small horseshoe magnet, place it on a table and place some pins and needles, bits of steel, copper, lead, silver, iron, brass, etc., near the magnet, and then

watch the action of the magnet. You will notice that only that which is of like nature as the magnet will be drawn; the other particles, being in no way disturbed, remain perfectly motionless, although they are still within the radius of the magnet's power.

The Law of Attraction holds good throughout the entire universe, in both the Seen and the Unseen, and the principle is forever the same. Let us change the wording of our principle just a little and say:

"Every thought proves itself to be a magnet by reason of its chemical nature, and is attracting to itself by the universal law of love, or desire, or attraction, other thoughts of like vibratory energy."

You then have the same result with a thought-magnet that you have had with a horseshoe magnet, the only difference being that the thought-magnet is invisible, and the thoughts that are scattered around it, waiting to be drawn by the magnet, are also invisible; but the Law of Attraction does not change, it is always the same, and draws only that which is of like vibratory energy.

Take another principle: *"Every atom has conscious thought on its own plane of unfoldment, and is displaying this in its attraction of like atoms to like atoms of like vibratory energy."*

Many persons have said that there can be *no* conscious thought in an atom or a small particle of life or substance; so we will now have to prove this principle. Take a gold mine; the conscious thought in the atom has drawn other atoms of like vibratory energy from the chemical substance in the earth, and the result is a gold deposit or a ledge of ore. This proves that even the so-called motionless substance has conscious thought, and that one atom is drawing to itself other atoms of like vibratory energy. This same law works through the whole of Nature; coal mines; silver mines; quick-silver mines; nickel mines; marble quarries; oil fields; flowing wells; mineral wells; and all the other mineral substances in the earth. This law works with certainty, and because of the dependable action of the *conscious thought* in the atom of life, all these different chemical formations can be found in the earth.

Take the jewels and watch them grow. The diamonds; the rubies; the emeralds; the sapphires; the amethysts; the opals; the garnets; etc., and we find that each jewel proves itself to be a magnet and is attracting to itself other atoms of like vibratory energy. Otherwise there would be *no order*, and we would have a mixed combination which would not stand for the highest values; this also proves that *every atom has conscious thought on its own plane of unfold-*

ment, displaying this in its attraction of like atoms to like atoms of like vibratory energy.

The Science of Chemistry is now making great headway in the forming of jewels. Diamonds, rubies and sapphires can now be chemically constructed, and they are so nearly like the real jewels (which form themselves out of the Chemical Substance of Life) that it is difficult to tell the difference between the one chemically constructed by the chemist and the one chemically constructed by the conscious thought in the jewel itself. This, I hold, is a very great step of progression in chemistry, and proves that the Science of Chemistry vibrates in very close harmony with Nature.

Take the vegetable life for example. Place in the ground a few pieces of potato; near by a few kernels of corn; a little farther away some cabbage seed, some radishes, turnips, etc.; cover the seed, then wait; and in a short time you will find that the small pieces of potato (because of the conscious thought in the small piece of potato, which makes it a magnet) have drawn to themselves, by the virtue of their own individual power, other chemical atoms of like vibratory energy as themselves. The small pieces of potato have disappeared entirely, and you have instead many potatoes—all formed out of the Chemical Substance—like attracting like.

This potato-life has now given us the proof

that its intelligence enabled it, as a manifestation of life, or a magnet, to draw to itself (in a way that seems very mysterious to us) all that it needed to enable it to represent its full power as an organic structure; it is then formed and individualized and named, and this variety is placed in its own class among potatoes. We now have a manifestation of life which has formed itself out of the invisible substance, and we also have the proof that the potato has organized itself or is self-created; and all that our greatest vegetable specialists can do is to give the small pieces of potato an opportunity to display their own power. So again we see the perfect working of the Law of Attraction, or of a magnet drawing to itself other atoms of like vibratory energy. The life of the potato has worked in its own independent way, and has given us the proof that it has worked intelligently and has succeeded in bringing forth its own kind.

Take the corn growing next to the potato, and you find an entirely different manifestation of life. The potato matures in the darkness under the ground, while the corn has its roots in the soil, but matures above the ground. (The Seen and the Unseen.) The corn is a wonderful study; the corn-stalk sturdy and strong, strong enough to bear the ears of corn that are soon to take their places on the stalk—governed

by the intelligent action of this seemingly motionless substance; the setting of the ear, and then the full corn in the ear; a little bed prepared for each kernel of the corn, and the straight full rows until the full circle of the ear is completed; then the soft silky covering to protect the corn; then the fine delicate leaves to cover the silk; then the leaves, layer upon layer, always thicker and always stronger, until the corn is absolutely protected; then the long, slender, waving leaves of the corn; the stalk growing higher and still higher; and then at the very top it seems to finish its artistic ideal, in the tassel.

Who made the corn grow after this fashion? The principle of Life which says: "*Every atom has conscious thought on its own plane of unfoldment, displaying this in its attraction of like atoms to like atoms of like vibratory energy.*" What a wonderful revelation! No attempt on the part of the corn to imitate the life of the potato, even though they are growing side by side; but each one doing its own independent thinking and displaying its own independent power.

The corn absolutely disregards the Law of Gravitation and conforms only to the Law of Levitation; it is aspiring in its nature and seems to be looking heavenward. It is not difficult to uproot the cornstalks, and yet the roots are

sufficiently positive to sustain the cornstalk in its upright position. As a result from the few kernels of corn, which were sown, we now have enough corn (self-organized and self-created), if used for seed, to plant a large piece of ground. This illustration shows clearly the infinite possibilities of Life itself.

Just now we hear much about planting and producing and thereby making use of the unused soil, which shows that when we meet emergencies we turn back to Nature and trust the action of the Natural Laws that govern Life, although we are not always able to explain clearly why we do so.

Take the onion, another manifestation of life. This form of life differs greatly from those already mentioned in manifesting its own individual ideal. The onion is a most remarkable product of life or nature; it seems to think in circles, forms itself layer upon layer, places between each layer a very thin tissue, and finishes by covering itself with a strong outside covering. The onion can then be taken apart, layer by layer, and the thin tissue which is placed between the layers protects the part that remains. The onion is wonderful in its chemical nature and differs from all other forms of vegetable life. This again proves that there is conscious thought in every atom of life, and that each life displays this in its attraction

of like atoms to like atoms of like vibratory energy.

Take all the other forms of vegetable life, radishes, carrots, beets, cucumbers, cabbage, lettuce, tomatoes, etc. We find that each variety is organized or created in the same way as those mentioned above, and we see that they all differ in form, in color, and in construction, each one having free access to the Chemical Substance, from which it draws; each one having power to construct itself after its own thought, and each one being positive enough to preserve its own individuality and to clothe itself with a finished covering. All this is the product of the action of life, governed by fixed and unchanging laws, and reveals to us the truth of the statement that "every life, no matter what manifestation, proves itself to be a magnet and is attracting to itself, by the universal law of love, or desire, or attraction, other atoms of like vibratory energy."

Take the flowers; each one forming itself after the same principle, both the wild flowers and the cultivated flowers, all differing in color, in formation, in expression, in perfume; each one displaying its own individual power and thereby giving to the world the great Science of Botany. Each flower constructs itself, or creates itself, so perfectly that the different flowers can be dissected and analyzed by the

botanist; the flower can then be named and classified, and is given its place on its own plane of unfoldment. The varieties are unlimited, again proving the infinite possibilities of Life itself. Some plants are so independent that they do not even need to be assisted in order to reproduce their own kind, for they are self-sowing, and some are so positive in manifesting their own power that it is rather difficult to keep them from growing in places where they are not wanted.

Another step brings us to the shrubs and the trees and leads us from the flower kingdom up to the tree life, and from that to the fruitage; all coming forth from the action of the same principle; the fruits differing just as much from each other as the jewels, the vegetables, and the flowers; but each kind of fruit is displaying its own power on its own plane of unfoldment, and the plan is so perfect that it is almost startling. First the tree and its growth, displaying its own intelligence by bringing forth its own kind of leaves; then the setting of the bud, followed by the blossom; then the setting of the fruit, which passes through all the stages of its development; then by virtue of its own energy the fruit reaches its own ideal in the ripened state, and thus we are generously supplied with an infinite variety of luscious fruits—each one self-created and chemically constructed.

So we might go on forever analyzing this wonderful Law of Attraction, showing how Life itself works in Life's Great Workshop. The illustrations given above prove conclusively that the different forms of life, so far analyzed, were in the beginning invisible; the *activity*, which stimulates the growth and the unfoldment, *cannot be seen*, although it is the dominating power in the different forms of life. All we can see is the expression, or the manifestation of the energy, or the display of the *conscious thought* which is *inherent* in the substance. We can see that the tree has grown, but we cannot see the *power* that makes it grow. The Principle of Life is always the same yesterday, today, and forever.

In the very beginning of what we call "Creation" (referring here to the Genesis of the Holy Bible), we read there that God created man in his own image and likeness; but we also read that tangible material was used in this creation. First, the dust from the ground to create man, and then a part of that form to create woman; thus came the thought of the organic form of the male and the female. Chemical analysis would have shown that the substance in this case was Chemical Substance, and the power that manipulated it was Conscious Thought. It is also recorded that God gave man dominion over all the earth, over the fowls of the air, the

fish of the sea, and over every living thing that moveth upon the earth. That is the *principle* of the *creation of man* set forth in the recorded history of creation; and we have been left to think out the great plan of life from that beginning. So we cannot be blamed, nor criticized too severely, because of the confusion which man himself has created. All dominion was given to man; he has simply displayed his own power—not always knowing what effects would accrue from the causes which he furnished. We can see the confusion, but we cannot see the *power* which produces it; the power is always *invisible*, the effect of its action is all that we can see. Cause and Effect—a natural law.

In this volume I shall analyze THOUGHT, and will show how thought should be used in order to gain desirable results. I know but one way that we can work in harmony with the Universal or Natural Laws of Life and that is by *correct and orderly thinking*.

We have learned many lessons while studying life in Life's Great Workshop, and we have seen that everything in Nature works quietly and silently, and that each thing brings forth its own kind in its own individual way. The independent action of life is a most interesting study, and we are deeply indebted to Life itself for the privilege we have had of watching it at work. The quiet, independent way in which

all these different lives organize or create themselves, brings to my mind the words of Matthew Arnold :

“Bounded by themselves, and unregardful
In what state God’s other works may be,
In their own tasks all their powers pouring,
These attain the mighty life you see.”

The Law of Repulsion

Many years ago I began to realize that the human race is connected with something that blends itself with eternity; I say eternity because I found myself picturing a life, which might be lived here, that would out-rival anything that has so far been attained on this plane of existence. The question which confronted me was, How can we live such a life? The more I thought of this, the more the truth was revealed to me that we are all living a one-sided life, and that we cling to the finite or limited conceptions of life as the only goal to be reached while living on the earth. And yet in the consciousness of every human being there dwells a something that urges him to reach out into the seemingly unknowable, and inborn in each individual there is a *desire* to understand more about life than he does understand naturally. This impelling power, that is urging the human race to come up higher, is the power of Infinite Intelligence. Life is infinite in its possibilities,

and for that reason we are all seeking for more light and for a greater degree of personal satisfaction; and many of us have found that the past conceptions of life no longer satisfy the real secret longings of the human soul.

I came to the place in my development where I could no longer stand still and wait, and then I recalled the words of the great Teacher, "Seek and ye shall find." So I kept on thinking day after day, and little by little I realized that what I was seeking to understand was Life itself, or God. This truth crept slowly into my consciousness "line upon line and precept upon precept", until I finally gained the knowledge of the Natural or Universal Laws of Life, and this knowledge brought me the light that I had been seeking. And I found that this persistent and far-reaching hope which extends itself into eternity, is the link that binds us to the Infinite and also stimulates the desire for eternal progression.

When I came to understand that each separate part of the substance, whether organic or inorganic, is one part of the whole substance, I then felt that I understood for the first time what Jesus Christ must have meant when he said, "I and my father are one."

The confusion which exists regarding two worlds, or two powers, or life and death, or the Seen and the Unseen, is traceable to the

generally accepted conceptions of two substances—spirit and matter. The inorganic is called spirit and is thought of as invisible, and the organic is called matter and is thought of as material because it is visible and tangible. That which we call material substance seems to be more realistic than the unformed or invisible substance, in which we all live and move and breathe and have our being. That which we can see and touch and handle and measure and weigh we understand better and have more confidence in than we have in the inorganic or that which we do not see; but just here we must remember that many things, which are invisible to some persons, are plainly visible to others, and this is often the cause of heated arguments. And yet this substance is exactly the same. All new forms of life, from the vegetable life up to and including a human being, are drawn out of this invisible substance. All inventions, and all new conceptions of life, no matter what the conception may be, are drawn from this invisible substance; as soon as the conception takes form in an invention, a musical composition, or an architectural design, it then becomes tangible and is called material.

So this double way of reasoning has its own cause in the universal plan of life, and the cause is simply this: A human being stands as an individualized representative of the whole life;

for that reason his intelligence is unlimited, and his powers are unlimited in their action; he reasons one way regarding that which he sees, and often contradicts his own argument when he reasons about that which he does not see. This is due to the fact that the man is capable of thinking farther into life and its possibilities than his understanding can follow. This double power, which is usually thought of as a dual nature, is the power that places us in harmony with two of the natural or universal laws of life—Attraction and Repulsion.

We have just as much power to resist that which we do not want as we have power to draw to ourselves that which we do want. So we reason as far as we can see and then repulse or put away everything or anything beyond that viewpoint, no matter how reasonable the continuation of that argument may be. This is what I mean by a *limited conception* and an *unlimited power*. Because of this power within us to attract and repulse we have as a result many other powers which spring from these roots; we have the power to analyze (thinking on two sides of a question); the power of discrimination (choosing the good, the better, and the best); the power to take that which we choose, and to put away from us that which we do not want; the power to accept and the power to reject; the power to determine the difference

between life and death, hope and despair, joy and sorrow, service and sacrifice, peace and war, happiness and dissatisfaction, love and hate, etc.

We can see plainly that the power of an individual, even in childhood, is not limited, and that is why I feel that we hold the possibility of thinking our way into harmony with the action of the Universal Laws of Life—Attraction, Repulsion, Cause and Effect, Demand and Supply, Absorption, Vibration, Self-Preservation, etc.

I am thoroughly convinced that when we think of these things in a quiet, sane, and normal way, this line of thinking will seem more reasonable to us than we may now believe; and we shall finally understand that certain particles of substance are drawn together and at the same time certain other particles are being repulsed, or put away, and in this way the substance is combined or formed into different manifestations. Thus we find a high order of intelligence manifesting in even the smallest particles of substance. Attraction is the drawing power, and Repulsion is the power of resistance; this accounts for the energy in the substance itself—action and reaction. It then follows that the Law of Repulsion is the *equalizing* or *balancing power*.

Just a little hint of how to use the Law of

Repulsion. Every day is a new day, every hour is a new hour, every minute is a new minute, and our work is to vibrate in harmony with this kind of progression. Resolve to be happy in spite of opposing forces; in this way you will resist unhappiness. Resolve to generate thoughts of health in spite of thoughts of sickness around you; in that way you will resist, or put away, thoughts of sickness. Resolve to be energetic and active, and in that way you will put away thoughts of weakness and inactivity. Then you will be ready to greet every new day with new and unused power, and in that way your power will correspond to the energy in the new day. Go out into the open with the thought that you are one with the Infinite Life, with the firm resolve to forget the sorrows and the disappointments of all the yesterdays, and then breathe in freely the exhilarating power which this new day has brought to you, until you draw new hopes, new aspirations, new joys, and all the happy memories of the past. Appreciate your own powers, love your own talents, rejoice in the undeveloped possibilities of your own life, and let the new hopes which you have drawn from the new day, crystallize into still higher ideals of happiness, contentment, peace, and harmony. In this way you will repulse, or put away, all thoughts of weakness, inability, unhappiness, and discouragement. You will

feel refreshed in mind, in body, and in spirit, and this daily contact with the new life, which comes with each new day, will bring you into closer harmony with the ceaseless activity of Life itself.

You will then find many other ways to contact with life, and in time you will learn how to increase your joy and how to decrease your sorrow. But we must not forget that the strongest light which has ever come to this planet, came through suffering and confusion; I am thinking now of the crucifixion of Jesus Christ. Before this startling event took place, much had been written and many prophecies had been made, and yet the peoples of this world were restless and dissatisfied; nothing had come that brought to them a definite or a clear idea of the unlimited possibilities of a human being. That is the period referred to in history which is indicated by the capital letters B.C. (before Christ).

Jesus Christ came to this planet to teach us the way, the truth, and the life, and this proved our planet's power of attraction—the power to draw everything that we desire or need. But while his work was still in its infancy, before he had had sufficient time to firmly establish the truth, the knowing of which he said would make us free, an unexpected condition formed around him, which discontinued that kind of

teaching at that time. But the "Sermon on the Mount", the "Beatitudes", and the new commandment "that ye love one another" held sufficient power to turn the current of thought, and to show that the past held nothing that would bring lasting satisfaction to the human race. So those in authority, at that time, made new conditions which separated us once and for all from the past and its confusion. That was the decided action of the universal law of Repulsion. "Old things passed away, and all things became new." Then came the Christian Era which began with the year One. So we think only of past history when we see the letters B.C. (before Christ).

Such a phenomenon might be an indication that this separation (Repulsion) and the new beginning (Attraction) would have brought to this planet order and harmony, and peace and contentment; but Two Thousand Years later we open our eyes in astonishment when we find ourselves in the throes of a great world war. Most naturally we ask: How can this be if we have been living in the Christian Era for Two Thousand Years? My answer is this: When the old conditions were pushed aside, before the Christian Era began, all the thoughts that had been generated in the past were still vibrating, as their *influence* had not been repulsed from this planet. Again we see the action of

a universal law—like attracting like. So sickness and death, and hatred and sorrow, and other kinds of confusion have been established just as firmly in this new Christian Era as those things were established before the coming of Jesus Christ. This great Master came with the full power to heal the sick and to raise the dead, and on one occasion he said: "The works that I do ye shall do, and greater works than I do ye shall do." He also said: "These things have I spoken unto you, that my joy might remain in you and that your joy might be full", and again, "This is my commandment, That ye love one another, as I have loved you." John 15:11-12. The influence of such thoughts, as I have just quoted, would *never* create war; and before we can establish order and justice and peace on this planet, we shall find it necessary to repulse every thought, and the influence of every thought, that creates contention, strife, dissatisfaction, hatred, and war, for such thoughts do not belong to the Christian Era.

The following little story will illustrate just what I mean by repulsing the influence of a thought. A very dear friend of mine was at one time seriously ill; all hope of her recovery had been abandoned, and the thought that this woman would die was freely circulated. She had one child, a little girl, six years of age, and this child was very impressionable. It so hap-

pened, however, that the mother had a miraculous recovery and was restored to perfect health. Several months later her little daughter became very depressed, and she would sometimes cry for hours when there was no apparent cause for her sorrow. Her mother said to me one day: "Do you think you can find out what makes Mary cry so much?" "Perhaps I can," I answered. A few weeks after we had had this conversation I called to see my friend, and found little Mary in tears. I took her aside and asked her, "Will you tell me what it is that makes you cry?" "Yes," she sobbed, then continued through her tears, "Something says all the time to me: 'Your mama is going to die.'" I knew immediately that this was the influence of past thoughts; the thought of death had been conquered, but the *influence* of the thoughts had not been repulsed from the home. I said to Mary: "I have something nice to tell you; let us go to your blackboard in your playroom." Mary handed me a piece of chalk, and I said: "What do you want me to make on the blackboard for you?" She said, "A circle." I made the circle, then I asked: "Where was this circle before it appeared on the blackboard?" She did not know, so I told her that it was in the Unseen where neither of us could see it, and we had now brought it out into the open where both of us could see it. Then I asked, "What

was the circle before it came on the blackboard?" Again she did not know. I said, "It was only a little thought; you told it to me, and I, in drawing it on the blackboard with the piece of chalk, have made out of your little thought a real circle." I said to Mary: "Now I want you to make something for me; I want you to write some words on the blackboard." With some help Mary wrote, "My mama is well and happy." This, I told her, was also a little thought that had been brought out of its hiding place, and we had caught it and put it on the blackboard, where both of us could see it and read it. I said, "Whenever you hear those words that make you cry, you must say these words, 'My mama is well and happy.'" She said she would, and the lesson ended.

Several weeks after that I saw Mary, and she said: "That said to me again about mama." "Did it, dear," I asked, "well, what did you do?" She replied: "I stood up just as straight as I could, and I said: If you want to be *thinked*, you got to get somebody else to *thought* you, for I'm not going to *thought* you no more; don't you know what I put on the blackboard in place of you?" This ended Mary's sorrow about her mother, and this is what I mean about repulsing the influence of past thoughts. Thoughts are really troublesome things, and for that reason we should all learn how to repulse thoughts

that annoy and worry us, and we should attract happy thoughts to fill in the space. The condition of death has been conquered over and over again on this planet—the raising of Lazarus, and other cases recorded in the New Testament of the Holy Bible; but the influence of the thought of death has *never* been repulsed from this planet—it is still vibrating. So again I say, we need to understand the Natural or the Universal Law of Repulsion—the *power to put away from us that which we do not want*; and we all need to develop stronger power of resistance.

Without this power of resistance, known as the Law of Repulsion, all the particles of the substance might be drawn together in *one* mass, for there would be no equalizing or balancing power. Only that which *is desired* should be drawn—that is the Law of Attraction; all that is *not* desired should be put away—that is the Law of Repulsion. The understanding of these two laws would bring order out of chaos, and the power of resistance would give renewed strength and energy.

In making selections of any kind we choose only that which we individually want and, by so doing, we repulse all that is left. To illustrate: A person selects a home which corresponds to his desire; in so doing he repulses all other homes. He selects one automobile, and

thereby repulses all the others. He selects one piano, and leaves all the others; he selects the clothing that satisfies the desire, and by so doing repulses all that is left, etc., etc. So the action of these two laws—Attraction and Repulsion—will finally establish the order and the harmony which we are all seeking.

To show how order and harmony might be established throughout all space, I shall analyze the Law of Repulsion from the following principle of life: *"Every atom of like unfoldment possesses in itself the same power, or equal power, of attraction and repulsion."*

Here we see that the Law of Repulsion comes to our rescue, and through the understanding of this law we can equalize or balance our powers and in that way gain an equilibrium, which it would be impossible to gain without the action of the Law of Repulsion. Repulsion, as a law, means the power to put away through resistance everything or anything that is undesirable; but the most careful thought must be given to each condition in order to determine just what it is that we desire to repulse. It may be that we want to repulse from memory the disagreeable experiences of the past, or we may desire to break up old habits of thought, or it may be a very slight fault in ourselves or in others that annoys us, or it may be the dread of some approaching evil or disaster; all of which should

be put away or repulsed as undesirable conditions, because such thoughts constantly disturb the harmony which the individual is striving to attain. In most cases we shall find that clear thinking will reveal to us just what it is that we desire to put away.

In this chapter, while studying life on the plane of the vegetable, we found that the different vegetables, in organizing themselves, must have resisted or repulsed everything that they did not want, otherwise there would be no individualized manifestation of vegetable life. If the atom, which has proved itself to be a magnet, had no power of resistance or repulsion, it would be unable to follow its desire and draw only other atoms of like vibratory energy. The Law of Repulsion is very little understood, and it is more difficult to work in harmony with this law than it is with the Law of Attraction. To draw something that one desires or loves is a much more pleasing thought than it is to generate enough power, or strength of resistance, to put away something that is undesirable or not pleasing. Much greater strength is required to use the Law of Repulsion than is needed to use the Law of Attraction, and the *lack of understanding of how to use* the Law of Repulsion is the cause of most of the confusion in life. People attract until they are overpowered by their own accumulations, and they hold on to all the old

conditions until they lose their own power. With Nature the conditions are very different. Take a rosebush for illustration. After the bush has displayed its full power of expression and the roses have come forth in all their beauty, we see that after a time the roses are all repulsed; the bush itself loses nothing by this repulsion, but gains in power and renews its energy; and when the roses bloom again, they are very often more beautiful than those that were repulsed. The same principle works with the fruit trees; the fruit is held for a time and is then repulsed, while the tree renews its energy and again displays its power by bringing forth more fruit. The same with berries picked from the vines, giving the vine an opportunity to produce more berries; thus the Law of Repulsion acts throughout the whole of Nature.

The principle of Life says: "*Every atom possesses in itself equal power of attraction and repulsion, and it is only because of this balance of power that perfect harmony can be established throughout all space.*"

Every person should repulse all undesirable thoughts, and in that way more energy will be gathered for the expression of new powers. The way people cling to thoughts of old age, and poverty, and sickness, and war, and death, would lead a student of life to believe that they really love those conditions. I have found in

many cases that it is next to impossible to stimulate in the mind of an individual sufficient confidence in his own power to enable him to put away the thoughts which annoy and trouble him, because the *fear* is so great and is so deeply seated that the love which comes to save, is repulsed, and the fear of the old conditions is retained. The present holds wonderful opportunities for the development of life, and the power of resistance should receive the most careful thought. The Law of Repulsion demands the *intelligent use of conscious thought* just as does the Law of Attraction.

In each separate particle of the Substance of Life there is some kind of intelligence; this intelligence I call *conscious thought*; I speak of conscious thought as the *one creative energy*, and I *define thought* as the *one motive power* of all action, all growth, and all progression. Each part, no matter how small the part may be, is one part of the whole substance, and when the substance is organized, it is still the same substance; but the different combinations of the particles of substance produce the different results. That is my reason for thinking of the energy in the Substance of Life as Infinite Intelligence.

We now see that the Life principle pervading all space is precisely the same (Chemical Substance and Conscious Thought); and I shall

proceed to show that it is the different combination of chemical atoms alone that produces the different results. The Chemical Substance of Life is ever present no matter where you may go; and the Law of Attraction can be applied in any place (the Seen or the Unseen); and the Law of Repulsion can also be applied in any place (the Seen or the Unseen); so these are two of the Universal Laws that govern Life itself.

Creating Out of One Substance

I will now take the reader into my own world, the world where an individual knows that he has the right to release himself from all sense of limitation, and where he is encouraged to grow as fast as possible from the finite conceptions of life to the Infinite. In this world—the mental world, where the possibilities of life are unlimited, we keep in mind the *one* substance—Chemical Substance, from which everything that is formed is drawn, and we know that *thought* is the *creative energy* which enables us to use this Chemical Substance. The plan of life is perfect when the Laws that govern Life are understood. I have said in another chapter that the subject of life is vast and limitless, so my readers can easily imagine that I am but an infant in the understanding of all the scientific

secrets held in the great chemical laboratory of the universal life.

In the beginning of my research it was difficult for me to realize that thought is the only creative energy in the universe, also the one motive power of all action, all growth, and all progression. I was in no way compelled to accept these definitions as true, but was left to reason them out by myself; my readers may have the same freedom. I was also taught that Life is governed by fixed and eternal and unchangeable laws, and I began my study with the Law of Attraction and the Law of Repulsion; following these came the Law of Cause and Effect. When we consider carefully the Law of Cause and Effect, we are forced to see that this law does not deal with *two* creators, it deals with but one, and that one creator is *thought*. I used *conscious* thought as the one creative energy, and I thought of everything in life as Chemical Substance, and I found that it is the combination of chemical atoms alone that produces the different results. The truth is, as I have been taught and as I have since demonstrated, that *Conscious Thought* is the *creative energy* of the universe.

We now come to see that a thought is a chemical entity and therefore it stands in the universe as a *cause*, and whatever its chemical nature may be, the effect produced by its action corre-

sponds exactly to the thought itself. If the effect is changed in the slightest degree, the cause that produced it has changed in the same slight degree; in other words, it is like producing like, or each thing after its own kind, the only difference being that the *cause* is *silent* and, therefore, *unknown*, while the *effect comes out into the open*. So I would say, if you do not want to acknowledge an effect, do not furnish the cause that will produce it; or, as Emerson has said, "If you would not be known as having done a thing, don't do it."

When we know that each thought will produce its own kind, we naturally stop thinking of both "good and evil", and in this way the double creation ceases, and we begin to realize that there is but *one* Supreme Power and that power we have been taught to call God. When we find that we are working in harmony with this great universal law of Cause and Effect, we will then create only that which we desire; and I should like to say right here that when each individual learns to work in harmony with this principle, we shall find ourselves living in a different world.

This creative power—Thought—has not been well understood nor has it been perfectly controlled, and for that reason we now have the confusion which exists on our planet. *Past causes are now producing present effects*. We

are all parts of the same life, and because the same laws govern all life, a *cause* can be furnished by one in authority and a whole nation is compelled to come under its influence. The cause furnished is simply a decision, or one thought, sent out by one in authority. Strange, is it not, that we are all so closely intertwined that we are simply links in the chain of human events?

In the following pages I will proceed to speak of Life from my own plane of understanding, and I shall ask the reader to keep in mind three definite ideas: First, that *Conscious Thought* is the *one* creative energy; second, that Chemical Substance is the *one* substance; and third, that Life defined is Motion, Activity, Growth, and Progression.

I shall now ask the reader to come with me into the labyrinth of unexplored ideas and follow where I lead. We will picture ourselves in the great Chemical Laboratory of Nature, and I shall illustrate, as best I can, what I mean by *one substance*, and we will think of Life itself as motion, activity, growth, and progression. My reason for thinking that there is but one substance is that my research has given me proof that each separate organic manifestation of life is created, or organized, out of Chemical Substance, as chemical analysis would prove. This is what the scientific world calls material, and

this conflicts with the research to ascertain the truth regarding spiritual things. Again I will say that we think of that which is formed as material and we think of that which we cannot see as spiritual; so the confusion here is traceable to the thinker, but not to the Substance of Life, that is always and forever the same—Chemical Substance. The following principle of life tells us "*that it is the different combination of chemical atoms alone that produces the different results.*"

I have found that every combination can be chemically analyzed, and that the analysis made by the chemist will show the chemical properties which are contained in the organization. The solid rocks or the minerals of the earth can be analyzed, and the analysis will prove the quantity of the different mineral contents. The iron, copper, gold, platinum, etc., seem to be without life or motion, but the analysis proves that these metals, under the right conditions, do move, and in that way the dross is separated from the gold, the copper, the iron, etc., all separated in a similar manner under the proper chemical reactions.

Take the plant life. The chemical qualities can be extracted from each separate plant and can thereby be carried up to serve a higher purpose in the world of chemistry, and yet we are dependent upon the plants for the chemical sub-

stance which can be extracted only from that particular plant.

Take all the different grains; wheat, oats, barley, etc., pass them through chemical changes and different combinations will be produced.

Take the fruits. Pass them through the different changes, and you will get different chemical combinations, always finding that "like produces like", or that it is each thing after its own kind.

Take the flowers. Extract from them their chemical properties, and you will find yourself in the world of perfume.

If the rocks, the plants, the grains, the fruits, and the flowers had not been of chemical nature, the chemist would have failed in producing chemical results, when these separate forms of life were put under the test of chemical analysis. So again I say that reason supports the declaration that there is but *one* substance and that substance is Chemical Substance, and that "it is the different combination of chemical atoms alone that produces the different results."

The following illustrations will help us to think of each separate organization in life as one part of the Chemical Substance, and will show that Conscious Thought is the creative energy which makes these different combinations possible, and for that reason every individual creates in his own independent way, and

the only limitation placed upon him is the limitation he places upon himself; but every combination must be formed out of the same substance, no matter what the combination may be.

Take, for example, the letters of the English alphabet—twenty-six in number. You now place before you *one* substance. Each letter, or atom, we may call it, differs so much from the one next to it that the child must be taught to use his power of discrimination in order to tell the letters apart. He is taught correct rules and principles, and he then begins to create or organize different combinations, always using the one substance—twenty-six letters; and because the substance is in itself dependable and because all of the twenty-six letters are always there to be used, the one who makes use of the substance of the English language is left perfectly free to use this in any way that is pleasing to him (wit, wisdom, humor, or sarcasm); but he must conform to the principles, or laws, that govern the correct use of the English language. So all of our English writers have been compelled to use this one substance, and yet no two of them have used it in exactly the same way; on general principles the use is very much the same, but individually it is entirely different. This again proves that there is but one substance in the English language, and that it is the different combination of chemical atoms alone

(thinking of a,b,c, to x,y,z, as the atoms) that produces the different results. Each writer is individualized and uses the one creative energy—thought; and his writings are so much like him that we are apt to say, “that sounds like Longfellow, or Tennyson, or Hawthorne, or Emerson, or Ruskin, or Darwin, or Huxley, or Spencer, or Kipling, or Mark Twain, or James Whitcomb Riley; yet each one of these men had access to but one and the same substance—the twenty-six letters of the English alphabet.

Take mathematics, for example. We have 1,2,3,4,5,6,7,8,9, and a cipher. This is the substance of mathematics plus a few marks and signs, and then we begin with the intricate workings of mathematical problems. All mathematicians use the same substance, and they are all compelled to conform to the rules or principles which govern mathematics. We have an infinite variety of mathematical problems, all created out of the same substance. The result is that every mathematician must understand how to add, subtract, multiply, divide, etc., and he can then work out the complicated problems in his own way; but his result, if correct, must be exactly like the result gained by all other mathematicians, for each problem has but one correct result. Consequently the mathematician is compelled to gain an accurate understanding of mathematical principles, before he can use

this substance correctly. The substance of mathematics can be combined in hundreds of different ways in order to produce the different results; but no matter what result may be desired, all mathematicians must use the same substance—1,2,3,4,5,6,7,8,9, and a cipher.

This same substance is used to number all houses in all cities; to number street cars, automobiles, locomotive engines and cars; all watches; bank books and checks; the days, weeks, months, and years of the calendar; to determine the ages of all peoples. The same substance is used to estimate the financial resources of the world, also to show the different denominations of the various kinds of money, and to show the amount of money deposited in the different banks; and the wealth of the nation is estimated by using the same substance—1,2,3,4,5,6,7,8,9, and a cipher. This illustration shows plainly that it is the different combinations of the substance that produce the different results.

Take music for illustration. Here we have a,b,c,d,e,f,g, as substance. We have a staff, five lines, four spaces; the clefs; bars to divide the staff; double bars and dots for repeat, and other marks and signs; we have whole notes, half notes, quarter notes, eighth notes, sixteenth notes, thirty-second notes, and sixty-fourth notes; and a rest which corresponds to each

note. Now we have the substance of music, and using only five lines for a staff, then adding lines below and above we have the material out of which all music is constructed. The substance is exactly the same, but is differently arranged by each one of the different composers. Again we see that it is the different combinations alone that produce the different results. This substance of music is flexible enough to furnish substance for musical arrangement for any or for all instruments that can be played, but everyone uses a,b,c,d,e,f,g, etc. as musical substance, and Conscious Thought (the creative energy) forms the different combinations.

Take Chemistry, as taught in schools and colleges, a science which treats of the properties of elementary substances. For many years the world of Chemistry had but sixty-four chemical elements to deal with, and the chemical formulas were arranged in such a way that different results could be gained by combining the elements differently, but the chemist had only the sixty-four chemical elements (the one substance) out of which to create. This substance seemed to give to the world of Chemistry an infinite scope of action because of the wonderful possibilities of combining particle with particle. This science has demanded of the chemist the most accurate and careful knowledge (in dealing with these elementary

substances), for the reason that the chemist does not give to the chemical its power; *the power is inherent in the chemical itself*, and when the elements are given an opportunity to display their own power, they *unite* by the virtue of *their own chemical nature*—the Law of Attraction. Again we see that it is the different combinations of chemical atoms alone that produce the different results. Some chemicals will not blend by nature, as, for example, oil and water (the power of resistance or the Law of Repulsion); the oil does not lack anything that the water can supply, and the water itself makes no demand on the oil; the result is that you can place the two side by side, and they will remain absolutely undisturbed, yet you can see clearly the dividing line between them. You can burn the oil until the oil disappears, and the light will then go out, proving that each of these chemical combinations, oil and water, will display its own power when given an opportunity. The only way that oil and water would ever unite, as far as my knowledge of this goes, would be to introduce some other chemical element, and thereby change the chemical nature of the oil or the water and thus force a union of the two opposites.

The science of Chemistry, which had grown to be absolutely confident of itself, and justly so, has in these recent years been badly shaken

up. I had the pleasure of studying Chemistry a few years ago with one of the best known chemists of Europe, at which time he introduced eight new chemical elements, which had recently been discovered, and after these discoveries had been made, the world of Chemistry then had seventy-two elementary substances. This old master devoted much time to the exploding of the chemical formulas of the past, because they could no longer be used scientifically, as there was no provision made for these additional elements recently discovered, and for that reason new formulas had to be arranged. This shows the motion, the activity, the growth and the progression in Chemistry.

I hope the reader by this time has not forgotten that we started by picturing ourselves in the Chemical Laboratory of Nature. I have given merely a few suggestions which may lead the mind of the reader into the realm of unlimited activity, or the Chemistry of Thought; for we begin to see at this point that the whole of life is Chemical Substance, and we have finally arrived at that point of knowledge, where we can see that a clear understanding of the Natural or Universal Laws that govern Life is an absolute necessity; and I, personally, know of no other way that Life itself can be perfectly and scientifically understood.

When the Substance of Life is organized in human form, the individual is endowed with the power to think and to reason, to hear, see, smell, taste, and feel; to attract or to repulse, to accept or to reject, to give or to receive, to discriminate, to analyze, to criticise, to antagonize, to rebel, to absorb, to assimilate, to digest, to express, to create, to form opinions, to adhere to certain fixed rules, to seek after righteousness, to inhale and to exhale the air (all using the same air as I have already analyzed), to give love and to receive love; power to invent, to build up cities, to cut down mountains, to build railroads, to control water and thereby conserve it, to utilize steam and make it serve a given purpose, to arrange so-called material substance in such a way that the motion produces that which we call electricity; to use the chemical substance to benefit the sick, or to use the chemical substance to destroy the life or motion in the body; or to love Life itself in such a way as to seek for a clear and definite understanding of all the power mentioned here. Such is the power of man!

This unlimited power we will call Infinite Intelligence, and we will think of the use of these separate powers as *chemical activity*.

I have given the above simple illustrations of the use of substance in order to show that each individual selects from the substance, or draws

to himself only that which he *desires* or *loves*, and thus conforms to the Law of Attraction; at the same time he puts away, by resistance, just as much of the substance as he himself does *not* desire to use, and thus conforms to the Law of Repulsion.

The *invisible* which we think of as spirit, is the substance that is drawn upon to form the new combinations whatever they may be; and the understanding of the two laws—Attraction and Repulsion—makes it possible for us to bring our lives into harmony with the great plan of Life itself. In studying the Universal Laws for the purpose of developing the individual life we shall soon come to understand that each individual manifestation of life—the human body included—is formed by the action of the same Universal Laws.

The subject of Life Development is an all-absorbing theme, but the English language seems like a rather clumsy instrument when used to express the fine and delicate conceptions of life; and yet there is no other medium through which the interchange of thought can better serve the needs of humanity.

In another chapter I shall show how the human body builds itself up, and then we shall see that the Substance of Life is always the same—Chemical Substance, and the *creative energy* is always *Conscious Thought*. In each atom

there is equal power of attraction and repulsion, and all organic life is the result of the action of the same laws—Cause and Effect, Attraction, and Repulsion, and it is the different combination of chemical atoms alone that produces the different results.

CHAPTER XI

CONCENTRATION OF THOUGHT

The one who attempts to analyze Thought or to tell of its power and its influence, places before himself a stupendous task, for Thought itself is as endless and fathomless as is the shoreless ocean of life.

Thought is the *mainspring* of life, and its uses are so varied that even the mind of a master is puzzled in an attempt to deal justly and fairly with this subject. Life, I have defined, as Motion, Activity, Growth, and Progression, and thought is really the *spirit* of Life itself, and is so rapid in its action that it would be quite impossible to measure the distance that a thought travels in a given length of time. A thought flashes itself from New York to Liverpool like lightning and is so highly attenuated that it can not be seen.

This uncontrolled electric energy, which I call *Thought*, moves at such a rate of speed that it sways everything before it. It is this rapid vibratory action of *thought acting upon thought* that is pushing the world, and it would seem that normal thinking would be inadequate to serve the requirements of that which the world

now demands. We are all rushing headlong in an attempt to get the best of time; the time given to crossing the Continent is gradually being decreased, and the more we get ahead of time the better satisfied we seem to be; but we are daily growing more and more impatient because of the rapid vibratory action of thought. If street cars are passing a given point every two or three minutes, we are impatient while we wait the two or three minutes; the time was when street cars ran but once an hour, and conditions then seemed to be more normal than they are now. It is said that "haste makes waste"; that statement proved to be true in the sinking of the "Titanic"; this fine, big ship was like a plaything in the hands of man, and it seemed an easy thing to break the record for fast sailing, but the result proved to be disastrous. Had more time been given, the destination might have been reached in safety.

The faster we go the faster we want to go, for *thought* is electric energy and is pushing us much faster than normal. If people in general knew the power of thought, they would be more careful about what they are thinking, and they would think only *one thought at one time* instead of the conglomerate mass of thoughts that they allow themselves to think, thereby creating for themselves all sorts of undesirable conditions. When thought is really controlled in its

action we will be saved from confusion and disaster, for the *correct* use of thought-power will establish perfect order and perfect harmony. *Accidents are the result of confused and careless thinking*, and in most cases accidents might be avoided. The perfect control of thought may cause persons to feel that they are moving more slowly, and perhaps they cannot cover as many miles in a day; but we must remember that we are living in eternity *now*, and it will be better for us all if we go fewer miles in a day and have more harmonious conditions at nightfall.

Thought is the *language* of life, a universal language, used not only by man but by all existing things, even down to the fine point of the conscious thought in the atom, as we have already discovered. To prove the statement that "thought is the language of life", I will simply say that all language is created out of thought. A person might have a vocabulary like a Shakespeare or a Daniel Webster, but he would still have to think each separate word before it was spoken or written; for on the separate word hinges the true meaning of the entire sentence. It would be quite impossible for the greatest thinker, or orator, or author, or master, to speak or to write more than one word at a time. Each word must be chosen before it can be written or spoken, and each writer should know the meaning of each written word, and

he should be able to tell on demand what the word means to him and why he used it to express his idea. A story told of a noted writer will illustrate this point; some one said to him, "Just what did you mean by this that you have said here?" He replied: "When I wrote that poem there were two persons who knew just what I meant—myself and God; but now only God knows." We often hear a person say, "I have forgotten what we were talking about," or "I cannot think just what I wanted to say," and this alone proves that thought is the language. In speaking different languages the linguist knows that he must think in the language in which he wishes to speak, French, Spanish, Italian, English, etc., otherwise he could not speak in that language. Unless you think you are not apt to speak; so it is not strange that telepathy is coming to be acknowledged, nor is it strange that we have the wireless telegraphy and wireless telephone; for back of all this is the *full power of thought*—the language of life.

Thought has sound, color, weight, and substance. The understanding of thought gives a reasonable solution to the mystery which surrounds communications received from the so-called Unseen.

Thought to the clairaudient is just as audible as speech and is just as distinctly heard, and for that reason much knowledge is gained by the

clairaudient, which could not be obtained in any other way. This proves that thought has sound, and accounts for thought transference and mind reading.

Colors have often been seen when a perfect tone has been made by a song artist—the product of correct thinking and controlled thought. The more perfect the thought back of the tone, the more perfect the color when singing.

Color serves the same purpose to song or music that hope serves to life; it inspires action. Color in song must be expressed through the intensity of the emotions of the song artist. To color the tone in voice production would be quite impossible from a mechanical knowledge only. Tone color in music is the reflection of inspired effort and would be most frequently produced by a natural song bird, or, in other words, a gifted singer. I have defined inspiration as “the quickening of your own natural powers.” The studied art would not always produce sufficient flexibility of tone to throw off the radiation of the color; but practice makes perfect, and the use of a power develops the power, and *correct thinking*—Thought Concentration, as I have already said, is the only power that will bring perfect satisfaction in any line of study. When the thought is perfectly controlled by the artist it gives fire and energy to the tone; but the mechanical action

is too self-conscious, and the effort made to produce such an effect would be less pleasing than the inspired effort. The above illustration will prove the statement that thought has color.

To prove that thought has weight. Read a short story or a light novel, then change to philosophy or science, and note the difference and you will have your own proof. Some books can be read in an hour, while one single sentence in philosophy, or science, often claims the undivided thought or attention for many hours. This proves that thought has weight.

Writers prove that thought has substance by eradicating every word that detracts from the quality of that which they have written. The substance of thought is established by using as few words as possible to express an idea clearly, or to express a strong emotion, or in taking an energetic mental attitude concerning some great project or something to be achieved; and back of such expressions there is much conserved energy. The thinker, in such cases, pushes aside thoughts of less value and draws on the substance for thoughts that correspond to that which he desires to express.

Thoughts are very often given premature birth; they are not held in the consciousness long enough to take individualized form for perfect expression. A man whom I know, who is a noted writer, once said to me: "A thought

came to me, and I immediately wrote it down, but after I had written it, I found it was imperfect, as the written words did not express the thought which I held in my consciousness. I tried again and again, and failed each time in expressing the thought. This puzzled me," he said, "so I then tried in earnest, thinking each time that I should get the exact thought. I made one hundred and thirty-nine attempts to put that particular thought on paper, and then I gave it up. I still hold the thought in my mind," he said, "but so far this thought has never been written by me." This I should call an attempt to force the birth of a thought before it had grown strong enough for individualized expression, and this proves that some thoughts are very hard to control.

The substance of the thought is that which is retained in the consciousness of the individual; but it is sometimes very difficult to express the thought. The substance from which all thoughts are drawn is always ready for use, and is within the reach of the thinker, but he will have to make an effort to draw to himself that part of the substance which he desires to manipulate.

The above illustrations prove that *thought* has sound, color, weight, and substance.

Referring again to thought as a universal language, it is used not only by man but by other forms of life. The insects prove that they think

and there seems to be an understanding between them, which shows that they arrange and plan their affairs. Take the ants, for illustration. They move in perfect order along a given line of action and congregate very rapidly when bidden to a feast; it would seem that the whole family and all their relatives had been notified in order that they might arrive in time. The way in which the ants work proves to us that their thought is to them a language.

The birds speak together and arrange the building of the nest which they prepare for the unborn bird-babes, and the way in which they chatter together gives us proof that they understand the language of thought. A hen makes a little cluck-cluck in calling the little chicks, and they understand the mother-tongue and run to the mother for protection. The animals have different ways of speaking or using the thought language, and they understand the meaning that is conveyed by the thought, or the audible sound, which is their way of expressing thought.

Now that we have come to know that *every atom* of life has *conscious* thought on its own plane of unfoldment, and is displaying this by drawing other thoughts of like nature, we need no further proof in accepting as a truth that *thought* is the universal language of life.

Again, "Thought is the one motive power of all action, all growth, and all progression";

consequently, when a thought-seed is dropped into a mind it multiplies much more rapidly than other seed-life, because of the rapid action of thought. One tiny thought may hold sufficient power to bring forth an invention; the invention may be worth a million dollars, but the thought that produced it is worth infinitely more. If the invention is destroyed, the thought that produced it can reproduce it, so the thought is really the "stock in trade." Everything that is: Cities, water systems, phonographs, telephones, electricity, street car systems, wireless telegraphy, the X ray, and all other inventions, and all wars, are the product of thought.

Thought is the one motive power. Each thought starts something into motion or vibration. Thought is also the *only creative* power and creates by drawing to itself other thoughts of like nature as itself. We have numberless examples which prove that thought (the one motive power and the one creative energy) has been very carelessly and very ignorantly used, for many conditions now exist, which are not altogether satisfying even to the crudest or the most undeveloped lives on this planet.

When we come to know that thought is the one motive power of all action, all growth, and all progression, we are staggered by the realization that, out of the millions of people who are

living in this world today, you can scarcely find two persons who think exactly alike about any one thing. Since thought is the motive power, and since each thought starts its own vibration, can you wonder at the confusion which now exists in homes, in churches, in organizations, in society, and in nations? On general principles people may agree, but individually there is a shade of difference in the thought; for this reason we find strife and contention and confusion on all sides, not so much because we are at enmity one with the other, but simply because we do not think alike. It was said by Jesus: "Where two shall agree on the earth, touching upon any one thing, ask what ye will, and it shall be done unto you."

I have discovered but one way whereby THOUGHT can be made to serve the purpose of the thinker, and that is by *Thought Concentration*. Concentration of Thought is purely mechanical, and this mechanical thinking is the *missing link* in the chain of *human* affairs.

What we need is a working principle, as follows:

"Concentration of Thought means the power or the ability to separate words or thoughts (a combination of words) from each other, and then to (mentally) repeat the word or thought

slowly, until you produce the vibration belonging to that particular word or thought."

We have here a principle to work from. The next thing is, How shall we work? The method I used in learning to *control thought* is as follows: I chose a time during the day when I could be absolutely undisturbed for say, half an hour. I then took my watch, and after having decided to think but one word which might have been life, love, health, strength, power, wisdom, or any other word, I noted the time and closed my eyes (in order to shut out the things around me), and began mentally to repeat slowly the word that I had chosen. As soon as anything else came into my mind I immediately stopped and again noted the time. In the beginning I could perhaps repeat the word but twice or three times, holding the concentration about two seconds before some other word came to interrupt (rapid thought action). I then took the same word and tried again, and in this way I kept on practicing a little while each day (mechanical drill), until I finally gained such control of thought as enabled me to repeat the one word slowly as long as I wished to do so. This may seem simple, but it is a difficult thing to achieve. Try it and see. The reason I used the watch to note the time, in controlling the word, was that this gave me confidence and also gave me proof that I was

gaining in power to control the thought for a longer time. This daily practice enabled me to gain control of my thought so that I could choose any word, or any thought, and think that one word, or thought (a combination of words), until I produced the vibration belonging to that particular word or thought.

The idea of controlling thought, or thinking slowly and in time, came to me through the study of music. I found that music demanded perfect time in order to produce rhythm. In music we have common measure which means that you must count four to every measure, and I found that counting was one of the best ways to gain control of thought. In music you count slowly one, two, three, four; and whether you would or would not, the next measure demands of you the same, even, orderly rhythm—one, two, three, four. Then you begin over again, one, two, three, four, and again, one, two, three, four, and so on to the end of the composition. That is really Thought Concentration and is purely mechanical. The result is that you produce in music the harmony and the rhythm and, most of all, the vibration (equalized motion), which gives an indescribable satisfaction both to the performer and to the listener. Without the orderly counting in music you would have no rhythm or harmony.

The same principle applies to thought.

Counting is an excellent way to gain Thought Concentration, or control of thought, because you cannot let any other thought come into the mind while you are counting, if so, you immediately forget your count; and if you are counting money, or adding figures, you would have to begin all over again, simply because some other thought had interrupted the counting. This mechanical practice is most excellent and will finally give perfect self-control; and anyone who will take a short time for daily practice will find that after a time he can select a thought and use it just as he can select and use words.

As an illustration of the meaning of the vibration of a word, or a thought, we might instance a cry of "fire"; usually only the one word "fire" is spoken, and everyone knows what follows when this cry is heard. That is the vibration produced by a word, and the vibration is so powerful that you feel almost compelled to go to the window or to the door to see where the fire is; but only the sound of one word, the word "fire", falls on the ear. Take some one who is drowning or in danger, and you hear one word "help", and the vibration calls the assistance of every one within hearing distance, and yet but one word "help" has been spoken. I have often wondered if Jesus Christ knew this power of Thought Concentration, when he stilled the

storm at sea by using three words "Peace, be still." It was said of Him that even the winds and the waves obeyed his will. Thought Concentration makes it possible to produce effects by using a few words instead of the many words used in the ordinary way of thinking.

I will give a few thoughts which will illustrate the principle of Thought Concentration. First, "*I love all life*"; this I call a combination of words, or a separate thought. This thought should be repeated slowly, using only the words contained in the thought, just as in music we count one, two, three, four. This thought, "I love all life" when its vibration is produced, will displace fear and will put away all external confusion, and will bring the vibration of *love* for *all life* through the recognition that there is but *one* life, as we might say, "I love all sunshine", knowing that there is but one sunshine. Love is the highest power, and "through love the whole law is fulfilled." So this thought will be found to be very beneficial while learning to control thought, or at any other time.

Another thought, "*I am strong, positive, and fearless.*" To repeat this thought will increase the strength, will overcome doubt, and will bring fearless courage; and the vibration produced by this thought will finally be like the thought itself—strong, positive, and fearless.

I will give one more thought which will show

how to work in harmony with the two laws—Attraction and Repulsion, as given in a previous chapter: *“I have power to attract to myself everything that I desire or need, and I have power to put from me that which I do not want.”* This thought will reinforce the natural power of an individual, and will bring to the consciousness the assurance that he already holds the power which makes it possible for him to work in harmony with these two natural or universal laws—Attraction and Repulsion. For the first part of the thought bear in mind that you are the magnet, *“I have power to attract to myself everything that I desire or need”*; for the second part of the thought remember your power of resistance, *“I have power to put from me that which I do not want.”* This thought will give the equalized power of Attraction and Repulsion, and will develop the power of resistance, will overcome fear, and will establish self-confidence. When this is accomplished, the one who is using the thought will know that he has produced the vibration belonging to that particular thought. Other thoughts can be used in like manner.

Go to a piano and strike middle C, or any other key on the keyboard, and you produce the vibration that belongs to that particular string or note; striking the key sets the string into motion, and the vibration follows. If you de-

sire to produce the same vibration, you will find it necessary to strike the same key exactly as you struck it before, for a lighter touch or a heavier touch would change the vibration of a string or a note.

The same principle applies to thought. A thought (even one word repeated) produces a vibration, and this vibration may decide the fate of a nation. I have heard war, war, war, war for many years, so have you, have you not? This word *war* has been repeated so often that it has now produced a world-wide vibration. This shows the unlimited power of thought, and proves that thought is not only a motive power but is also creative energy. Strike the same thought again and again, and you can readily see how the vibration is reproduced until people begin to say, "I believe that is right", or "That seems reasonable to me", or "There is nothing new under the sun", or "This is an age of new inventions", etc. When a thought, or an idea, was new, no one accepted it; after the thought had been struck again and again, until its own vibration had been produced, all people accepted it. So much for Thought Concentration and Vibration—an unfailing law of life.

Sir John Lubbock has said :

"There are two lines, if not more, in which we may look forward with hope to progress in the future. In the first place, increased knowl-

edge of nature, of the properties of matter, and of the phenomena which surround us, may afford to our children advantages far greater even than those which we ourselves enjoy. Secondly, the extension and improvement of education, the increasing influence of Science and Art, of Poetry and Music, of Literature and Religion,—of all the powers which are tending to good, will, we may reasonably hope, raise man and make him more master of himself, more able to appreciate and enjoy his advantages, and to realize the truth of the Italian proverb, that wherever light is, there is joy.”

CHAPTER XII

THE HUMAN BODY

In a previous chapter we studied life in Life's Great Workshop, and while there we had an opportunity to watch the working plan of Life itself. We have analyzed the *chemical action of thought acting upon thought*, and have found that attraction and repulsion are two of the most important universal laws, and that life in its entirety is governed by these laws. Would space permit we might continue indefinitely to study life on the different planes of life's activity, and we should find that each separate plane would reveal to us the same truth as that which has already been gained.

When we meet again in this great Workshop of Life, we may pursue our study still further, beginning with Entomology, and we should find the study of insects most interesting; from there we might find our way to the animal plane and study with profit some of the wonderful products of life on that plane. We would be given an opportunity to analyze some of the more complex organic structures there, and would then feel still more familiar with the

lower or cruder forms of life; after that analysis we should understand more fully that the same laws that govern the atom, govern the Whole of Life. "The principle of life pervading all space is precisely the same, but the different combination of chemical atoms alone produces the different results." This proves that the substance of life is *Chemical Substance*, and the *creative energy* is *Conscious Thought*.

Let us now climb an imaginary stairway, which will lead us to a higher plane of Life Development, and together we will walk along a brilliantly illuminated corridor and from there we will enter the finishing room in this huge workshop of life; and in this finishing room I will take great pleasure in introducing you to life's great masterpiece—the HUMAN BODY.

We now find ourselves standing in the presence of life's supreme product, which surrounds itself with a veil of mystifying mystery, and at this point the veil must be lifted; for have we not said in a previous chapter that we are studying life from purely selfish motives? If so, we have a perfect right to demand the unveiling of the mystery.

We have already discovered that life works from the standpoint of intelligence, that every atom has conscious thought on its own plane of unfoldment and displays this conscious thought by attracting to itself other atoms of like vibra-

tory energy. So while life in this finishing room uses the same substance (Chemical Substance) as the material out of which it organizes or brings into form on other planes, yet the plan of organization, we can readily see, is entirely changed; but the principle of life and the governing laws are precisely the same.

This organic structure, the human body, is so complex and so intricate, that it has baffled the skill of all those who feel that they are thoroughly conversant with its atomic construction, and the whole plot in connection with this part of life deepens. The power to understand the harmonious working of the separate parts of this organism, or the power to harmonize the entire structure and thus give to each separate part its own perfect freedom, is an *art* which is practically unknown. The human body stands as a representative of the Whole of Life, in other words, the human body is a small universe within itself—a miniature god.

The energy of life is governed by the Law of Evolution, the cause of which is a *desire* in the small particle of life to express something more complicated than itself; this energy is always waiting for an opportunity to manifest its own power, and is stimulated by the desire to reach its own ideal. We have watched the seed reproduce its own kind and have seen the tiny blade of grass force the apparently hardened

surface of the earth apart and come up into the sunlight, thus giving itself more freedom to display its own power. The same energy vibrates every tiny particle of life in space and displays its power on each separate plane of life, consciously vibrating the tiny blade of grass, and vibrates each separate particle from the blade of grass up, and reaches its highest power of vibratory activity in *man*.

We can now understand why we speak of the finishing room in life's huge workshop, for we have taken the steps of progression from the lowest forms of organized life, beginning with the rock formations of the earth, and we have found our way up through the network of organic chemical activity, finally being permitted to view life's masterpiece—a human body: the last final effort on the part of Life itself to organize, in form so complicated, in arrangement so intricate, in particles and parts so finely organized as to baffle the skill and the brain power of the most ardent, earnest and faithful student of life. We are entitled to a clear understanding of this mysterious organization, so we stand on the tiptoe of expectancy, always hoping to catch a glimpse which will enable us to proclaim the full truth of all that connects itself with this mighty wonder of nature—a human being.

I have said in a previous chapter that because

of the desire to know and to understand, the desire itself is a challenge to life, and all of its secrets, deeply hidden as they seem to be, must finally come out into the open and reveal themselves if for no other reason than the one which has already been given, that "every thought, no matter what manifestation, proves itself to be a magnet by reason of its chemical nature, and is attracting to itself by the universal law of love, or desire, or attraction, other thoughts of like vibratory energy."

By the natural power of attraction, which we all possess, we can draw to ourselves the best of all knowledge—such knowledge as will enable us to think more clearly and to understand more perfectly, and we shall finally come to know that Life itself cannot organize anything too complicated for us to understand when we find the pathway that leads to the Plane of Understanding.

Physics and Metaphysics

I shall now proceed to analyze the human body from the Metaphysical standpoint, and in order to make my meaning clear I shall have to deal with both Physics and Metaphysics. We are indebted to Aristotle for the knowledge of Physics and Metaphysics. Aristotle had written extensively on the Science of Physics: "A

science which deals with the phenomena of nature and the general properties of matter as affected by energy; a natural philosophy, dealing with four distinct branches: 1. Mechanics or dynamics (force in general). 2. Gravitation. 3. Molecular physics (composition of matter, cohesion, adhesion, etc.). 4. Physics of the ether (light, heat, radiation, electricity, sound, etc.).” After this science of Physics (which deals with the natural laws on the physical plane) became usable, it was found that certain remedies might be used to assist the human body in preserving its own harmony. In this science of physics it was considered that in case of any physical discord some physical or material remedy would have to be used in order to control the irritation, or the disarrangement of the physical body, whatever it might be.

Human life demands much, and on the physical plane of life even the highest order of intelligence is often perplexed and greatly puzzled in finding a remedy which quickly controls the physical disorder. The physical plane of life needs our immediate attention, for that plane has been misunderstood, and in the effort we have made to seek for spiritual enlightenment, the essential things of life on the physical plane have been sadly neglected. The first duty that we owe to ourselves and to those around us is to gain a clear understanding of

the physical laws that govern physical life, and after we have gained sufficient knowledge of physical conditions and the *cause* of their existence, we shall have no trouble in gaining a clear understanding of the universal or natural laws that govern *all* life, which include both the physical and the spiritual, or life here and hereafter.

We are finding, on the physical plane, more and more complications, and each complication demands a new order of intelligent thought. However, the physical plane of life and the understanding of the physical conditions are fairly well established; the world is well supplied with scholars who possess superior knowledge of physics and of the laws of physics on the physical plane; and the world is also well supplied with noble and noted physicians and surgeons, many of whom have devoted their lives to the study of anatomy and the care of the physical body; and yet they are constantly meeting physical conditions over which they have no control. So we naturally conclude that the third branch of the science of Physics "molecular physics" (composition of matter, cohesion, adhesion, etc.) is not yet clearly understood even by those who have given the most careful thought to physical conditions.

We will now consider the Metaphysical side of life. After Aristotle had finished his writings

on the plane of physics, he still continued to write, which proves that thought is unlimited in its action. After his death his students discovered these later writings, and studied them deeply, hoping to gain more light on the science of Physics which he had already presented to the world. They found, however, that these later writings differed somewhat from the previous writings of this great philosopher, and they also found that these later writings led them a little higher than the science of Physics, as the natural laws were considered from a different viewpoint. These writings did not separate them from the science of Physics, but led them up through the physical conditions and into the *mental*. Because these later writings also dealt with all the natural laws on the physical plane and came up through that plane into the mental, they called these later writings *Meta* Physics, simply using *meta* as a prefix to physics to show that these writings came *after* physics. If they had used the word MENTAL physics instead of Metaphysics, there would, I think, have been less confusion in regard to Metaphysics.

The cause for the confusion regarding Metaphysics is that Metaphysics, or the mental understanding of life, came after physical science had been established, so it is generally believed that Metaphysics belongs to the plane which follows physical existence or the plane which

follows death, so-called, which many people think of as the spiritual state of existence; and for that reason Metaphysics is not considered by all to be an important or a necessary branch of study while we are still living in the physical or material world, although Metaphysics has a place in the college curriculum. We still believe that all the conditions in connection with life change very materially after death, which ends, or seems to end, physical existence on the physical plane of life; and we are all eager to know what the conditions are that follow these transitions. A great deal of knowledge that is given out on this plane of life regarding the conditions that exist on the plane which follows death, *is the result of ignorance*, and comes mostly from what we have been educated to believe about a future state of existence. Ignorance of any subject is misleading. The truth is that without the physical conditions and the physical world we would have no use for Metaphysical knowledge; so this proves that Metaphysics, or the mental plane, needs our immediate attention just as surely as does the physical conditions on the physical plane. It is also believed that Metaphysics deals with that which is intangible and spiritual, and that the application of Metaphysical principles to the physical plane of life is somewhat undependable; this is not true when Metaphysics is

properly understood. Many of those who claim to be well informed on Metaphysical subjects are dealing with two kinds of life, in thinking that one part of life is spiritual while another part of life is material. This double conception of life is the *cause for the great gulf of ignorance* which lies between the physical world and the mental or Metaphysical understanding of the physical world.

Metaphysics defined is a *science which investigates the first principles of nature and thought*. Metaphysics, then, comes to the human race as a savior, because it allows an individual to use his own mind, and the science of Metaphysics gives him the right to investigate the *first cause* of all existing things, also gives him the right to investigate Thought, and its power, and its influence. Metaphysics as a science is independent in its action, and a metaphysician claims the right of an abstract reasoner. *Meta* simply means that which comes after physical expression or tangible formation; the formation is the result of small particles drawn together, governed by the physical law of cohesion and adhesion, and when enough particles adhere to each other something is formed; without Metaphysics we should have nothing with which to investigate, or analyze, this formation. These writings of Aristotle were given to the world about three hundred years before Christ; and

while physics has claimed the attention of our ablest and most intelligent thinkers, it seems that Metaphysics might be likened to "the stone which the builders rejected", but it may be that it will finally become the "head of the corner."

Metaphysics is *mental*, and *all mental* power is *thought power*. Thought I have already defined as the *one motive power of all action, all growth, and all progression*. If we ever get out of the confusion which now exists, we shall find that it was only correct and orderly thinking that prepared for us a way of escape.

All knowledge along all lines is acquired by thinking. Men and women are admitted to the Bar because they think. All Theologians take their places as ministers of the Gospel because they think. A man becomes a noted chemist because he thinks. All the different sciences have their able representatives because they think. Every invention is the product of thought, and so is everything else that exists in the world today, even life's great masterpiece—the human body.

If there were no thought, there would be no action. Physicians are given the right to practice medicine because they think. Surgeons perform operations on the human body, because they think. The physicians who sign death certificates think, and when they have done enough thinking they will sign fewer death certificates.

When metaphysicians fail in gaining desired results, they think, and when they have done enough thinking they, too, will have fewer failures. A blunder made by a metaphysician is questioned much more than a blunder made by a physician; the reason for this is that the physician has the right of way on the physical plane of life, and whatever he may do is accepted by the general public as final. How often we hear it said, "Everything was done that could be done, we had the best physicians and the best surgeons the world can produce." Even though the physician or surgeon is disappointed in the result, the world bows before the inevitable, and the physicians and surgeons can only try again, always hoping to gain a clear understanding of the physical laws that govern physical life.

A metaphysician is one who deals with the *first cause* only, and who knows that organic substance is called physical life. So all this confusion of thought can be traced to the different ideas that are held in the individual minds about life, but *not* to Life itself. Life itself I have defined as motion, activity, growth, and progression; and the substance which life uses, in attracting and repulsing, I have called Chemical Substance; and the power that uses the substance I have called Conscious Thought; whether organic or inorganic it is still the same

substance, is governed by the same laws, and these laws are the same yesterday, today and forever.

We must learn to think in harmony with life and the natural laws that govern life before we can consciously build on a sure foundation, and yet it is not easy to gain this understanding of life; but if we do the best we can and then seek for still higher knowledge, we shall finally win this victory, for clear thinking brings its own perfect revelation, and the underlying principle is simply this, that *thought* is the *one motive power* of all action, growth, and progression. So it follows that a person cannot walk across a room without thinking; cannot eat his food without thinking; cannot retire at night or arise in the morning without thinking; cannot dress or undress without thinking; cannot read, write or spell without thinking; cannot walk, talk, run, swim, sing, preach a sermon, plead a case in law, or manage the affairs of a nation, without thinking. Shakespeare said, "It is words, words, words"; I say that back of every word, it is thought, thought, thought; and Metaphysics is the science which enables us to investigate this power of thought. And because of this investigation on the metaphysical plane the philosophy now known as the "Chemistry of Thought" has been extracted from the universal supply of knowledge, and now stands in the

world as a *discovered science*. The word "science", like many other words in the English language, has been overworked and very often misapplied. What I mean here when I speak of the "Chemistry of Thought" as a discovered science, is that science, as I understand it, means to ascertain a fact and then to prove the fact to be true. Thought, or the mental side of life, called Metaphysics (another word which has been somewhat misunderstood) is the only power that I know of that can be used to create new conditions, or to adjust the discordant conditions which now exist. A well-defined thought about anything is what might be called a definite idea; and now that ideas are being sold for a good price, it proves that an idea is simply a well-defined thought, and the one who pays a high price for the idea gets by far the best end of the bargain, because the idea holds within itself the living power of vital activity. That is what I mean by a discovered science—thought, its power, and its influence.

"The principle of life pervading all space is precisely the same, it is the different combination of chemical atoms alone that produces the different results."

To sum up: I again proclaim that whether we are physicians or metaphysicians, we have but *one* substance—Chemical Substance; but *one* life—Motion, Activity, Growth, and Pro-

gression; but *one* principle—the Conscious Thought in the atom; and but *one* creative energy—Conscious Thought.

A Mental Analysis of the Human Body

Let us now place the human body under mental analysis. The human race is composed of individual beings—men, women, and children, and on this plane of life we find much confusion, which proves that the harmony of life is not an accepted science in either thought, word, or feeling.

The first step to take in considering the body from a mental standpoint is to ascertain, if possible, just what a human body really is. We have considered the formation of life on the vegetable plane, and we have there found that each different seed brings forth its own kind. The gardener, or the seed-sower, selects the seed with care, for experience has taught him that like produces like. Every form of life has power to reproduce its own kind as the flowers, the plants, the fruits, the insects, the animals, etc. So man has power to reproduce his own kind, and it is this form of life that I shall now attempt to analyze. The principle of life on all planes is precisely the same.

“Every life, no matter what manifestation, proves itself to be a magnet by reason of its chemical nature, and is attracting to itself by

the universal law of love, or desire, or attraction other atoms of like vibratory energy."

In leaving the lower planes of life we shall find it necessary to take with us the above principle of life in order that we may understand the laws that govern life on the human plane; for I have already said that "the principle of life pervading all space is precisely the same, it is the different combination of chemical atoms alone that produces the different results." This proves that there is no missing link in the endless chain of life's activity.

I shall endeavor to show here that the human body is formed and organized in the same way that all other forms of life are formed and organized, the only difference being that organization on the human plane is more complicated, consequently it demands a higher order of intellectual analysis. The same laws that govern life on the lower planes, govern life on the human plane, namely: Cause and Effect, Attraction, and Repulsion; but the bringing forth of human life demands an entirely different condition than does the life on the lower planes of life's activity.

Let us make male and female in our image and likeness, and in so doing we shall again have to consider the action of the natural laws that govern life on the human plane of expression. We can readily see that a high order of

co-operation is demanded on the part of human beings before the Chemical Substance of life can be given an opportunity to display its power on this plane of unfoldment. Let us start with the thought that a conception has taken place on the human plane. Now stop for one moment and analyze your own thoughts; note the difference in the consciousness when thinking of the lower forms of life and this form of human life which is now conceived; then recall again the principle of life: *"Every life, no matter what manifestation, proves itself to be a magnet by reason of its chemical nature, and is attracting to itself, by the universal law of love, or desire, or attraction, other atoms of like vibratory energy."*

We must now take into consideration that we have transcended the physical plane of life and that we are now *thinking* and *reasoning* on the *mental* or the metaphysical plane of life. Metaphysical knowledge, we have said, is the knowledge that comes *after* physical knowledge, and we can readily see that if there were no physical life we could in no way make use of metaphysical knowledge, as there would be nothing for us to think into or to reason upon.

Metaphysics is a science which enables us to investigate the first principles of nature and thought. So in making this mental analysis of a human body we should find ourselves entirely

defeated without metaphysical knowledge, to which we turn in an hour of need; and the metaphysician would be absolutely helpless except for the physical world as it exists around him. Even Aristotle, the great philosopher, studied physical conditions and arranged a science of physics before he brought forth his mental philosophy or Metaphysics.

So as students of life we have had to picture the formation of different forms of life, before we came to the building up of a human body. We have seen, in studying life and its action so far, that each individual manifestation of life is formed, or organized, because one atom has drawn to itself another atom of like vibratory energy, and again we see that the different combination of chemical atoms alone produces the different results.

We must now think our way from the conception of a human being to the birth of the same, so we will give our imagination its full freedom to picture the forming, or the organizing, of a human body. The imagination is often misleading and serves no definite purpose without the assistance of a dependable principle of life, for that reason we will keep constantly in mind the thought that each atom of life draws to itself another atom of like vibratory energy. This principle gives us an opportunity to see the action of life in connection with this new

organization—a human body. As soon as a union is made between two particles of life, we begin to realize the *chemical action of thought acting upon thought*, as the conscious thought in the atom drawing other thoughts of like nature. Just here, in the beginning of the structure, we see that these particles that are drawn together must be of like nature, or they would not unite or blend into one (Molecular physics, cohesion, adhesion, etc.); the blending means that the atoms draw other atoms of like nature, and as the atoms are drawn together, the energy increases because of the added vibratory energy in the accumulation of the separate particles. This formation is then a stronger magnet and displays greater power, and in this way the action of the particles of life continue to draw and arrange, until this wonderful human structure completes its plan of physical arrangement.

If we now stop and take a moment for careful thought, we shall recall that in the beginning this formation was a fluid substance of chemical nature; the fluid substance which nature supplies as the seed for human life, is Chemical Substance. I think all physicians will agree with me in this statement. The substance supplied at the time of conception holds within itself the power to attract to itself everything that it desires or needs to form a human body, and it also has power to put from it that which

it does not want. In nine months of time (less than one year) this wonderful fluid has drawn to itself everything that it needed to build, or create, or form the most complex and complicated physical structure that life has so far produced—a human body.

We can now see plainly the action of three of the natural or universal laws that govern life—Cause and Effect, Attraction, and Repulsion. The parents do not know, nor does anyone else know, whether a male or a female body is being formed or whether one or two bodies are being formed; the combined knowledge of the parents could not organize the body of the child, all they can do is to furnish the cause that produces the effect; nor could the combined knowledge of all chemists form a human body. Then it follows that Life itself must organize itself after *its own ideal*, and less than one year of time is required for the formation of this wonderful human body. The activity still goes on after the formation is finished, and this life displays its power to release itself from the conditions that have held it during its months of embryo development, and it now comes forth into the world. As soon as the birth has taken place, this child is severed from the parent-stem, and takes its place in the world as an individualized manifestation of life. This manifestation of life at this point of its develop-

ment holds within itself all the possibilities that it can ever express.

We have spent some time in the realm of imagination, but with the assistance of the principle of life, which we have used to direct the imagination, we have really succeeded in bringing the vision of our dreams into visible reality. Just here we might ask the following questions:

"Where did you come from, baby dear?"

"Out of the everywhere into the here."

"Where did you get your eyes so blue?"

"Out of the sky as I came through."

"Where did you get those arms and hands?"

"Love made itself into hooks and bands."

"Feet, whence did you come, you darling things?"

"From the same box as the cherubs' wings."

"How did they all just come to be you?"

"God thought about me and so I grew."

We now have an organic structure which baffles the skill of the most noted physical scientists. We find that whether this organization is male or female, the differentiation is merely the organic formation of the body; but on general principles the structure of the male and the female is very much the same.

Beginning with the bony structure of the bodily organization we find a peculiar chemical combination—the framework or the outline of

this physical structure; we have here more than two hundred bones of complex or varied forms, each one having created itself for a given purpose, showing in the very beginning a high order of intelligence. (Always keep the thought that the body is forming itself out of the Chemical Substance of Life). This bony structure is composed of particles which finally become strong enough to hold the body in an upright position, and might seem to be a solid substance; but those who have analyzed the bones have doubtless found that the bones are porous, and for that reason the soft, fatty matter in the cavities of the bones (called marrow) can serve its purpose, and is drawn upon to supply chemical energy for the balance of the organization. This organization provides itself with numberless joints (similar to hinges) without which it would be impossible for the owner to use this skeleton, and each joint supplies itself with a fluid substance peculiar to itself, which might be considered an oil, or joint-water, for the joint, and this peculiar chemical fluid must be retained in order to give the joint its freedom.

Then we have the muscular system, another chemical combination, differing in every way from the bony structure, these muscles holding within themselves the power to contract or relax thereby giving the body freedom to produce all kinds of motion. I have said in a previous chap-

ter that the muscles should be kept flexible and elastic, so that each part of the body may be equally strong. These wonderful muscles clothe themselves with a fibrous membrane which supports and separates them.

Then the perfect network of nerves in every way indescribable. The nervous system is the carrier of all sensations through the body, and the nerves should be kept under perfect control by the owner.

Then we have the different organs in the body; each one formed and individualized and named, and each organ occupies its own space in this human mechanism, and has its own particular work to do. These organs should, under the right conditions, act independently and harmoniously. I have already analyzed the eyes and the ears, two of the most complex organs in the body—the eyes to see with, the ears to hear with.

This wonderful organism clothes itself with a thick connective tissue, or cellular structure (the flesh), then the membranous outer covering, and finally the cuticle (the last layer which covers the whole). It can be clearly seen that the whole human body is a cellular structure, beginning with the bony structure and building up the entire organism till we come to the last layer, the outside cuticle, which we find is made up of porous substance. This gives each part

of the body power to expel anything that is superfluous, which could not be done if the body were a solid substance, as there would be no outlet for the perspiration, etc. This proves that the body is molecular, or that it makes itself up of cells or molecules or atoms, and arranges itself in such a way that it can both attract and repulse; food can be eaten and after a time expelled, water can be taken into the body and can also be expelled; and every needed condition for the circulation of the fluid substances of the body is also arranged, which shows a high order of intelligence used in constructing this organization—the human body. This makes it possible to keep a free and perfect circulation through the body, so the physical energy can be equalized and evenly distributed throughout the entire organism.

We now find that we have many members, all used in the composition of a human body. The wonderful intelligence (conscious thought) which builds the body, forms little cushions on the hands and on the feet and on all the different parts of the body where there is unusual pressure. If the hands were not padded as they are by nature, it would be next to impossible for people to shake each others' hands, for the nerves in the center of the hand are so fine and are so delicately constructed that the handclasp would be unbearable. If the fingertips were

not padded, we would have no musicians. If the feet were not padded on the balls and on the heels, the nerves would be so sensitive that we could not walk over hard substances. The scalp supplies a separate cell for each hair of the head, and in the Bible it is written "The very hairs of your head are all numbered."

The most wonderful of the whole mechanism is the brain itself with the innumerable brain cells, of which only a small number are used. When we begin to realize that Life itself is practically unexplored, we shall also realize that there is an endless variety of new subjects for us to think about, and if we ever gain a clearer or fuller knowledge of life we shall find it necessary to develop the brain cells which are now unused. There is plenty of grey matter in this chemical combination, which we have just built up, to supply all the energy that is needed to investigate any subject that relates itself to life; and in time we shall find that we are perfectly justified in using this grey matter to think ourselves from physical confusion into physical harmony.

I might go on indefinitely analyzing this marvelous structure, but since I have given you the free use of your own imagination, I shall stop right here and ask, "Where did this marvelous structure come from, and how did it organize itself?" That it did so we have the

proof, for the time was when this wonderful structure was only a *fluid substance*.

Now we have before us but a crude outline of a finely organized chemical combination, a focalized center of radio activity—a human body. A chemical analysis of a human body is much more intricate than physical anatomy, and it is *chemical analysis* and *mental action* that baffles the knowledge of the physician. We know that the body is a chemical compound; there is the blood, the gases, the fluids, all differing in chemical nature, and the *fluid substances* of the body are the *seat*, or *cause*, of most of the physical disorders or irregularities, and this part of human life should be carefully studied and intelligently controlled. If the *fluid substances of the body were kept absolutely pure in quality, we would have much better chemical substance as building material for human bodies*. This thought should be carefully considered by men and women, for the responsibility rests with them entirely.

The body, which we have now created in thought, has organized itself and has come forth into the world and taken its place as an individual entity; and we see that this is not a new life, it is only another manifestation of life, or, in other words, a new combination of chemical atoms, again showing that it is the different combination of chemical atoms alone that pro-

duces the different results. The substance, out of which all things are formed, never changes, it is *always Chemical Substance*.

An individual organization, when in the single or atomic state, is of course invisible; but at the same time each particle is moving or acting and because of that it is growing and progressing; and conditions finally form whereby those particles of life, that are already vibrating in harmony with each other, are drawn together by the natural laws that govern life, for example, the conception of a child. The motion then becomes so rapid, the vibration becomes so intense that growth and progression would seem to be almost abnormal; for only nine months of our time (less than one year) is required to form a human body out of the inorganic substance. We then have a combination of chemical atoms, or particles of motion or activity, which have come under the action of the law of growth and progression, and this combination is then called material or physical; the truth is that the *organization is no more material than the substance*, out of which it is composed, *was material when in the single or inorganic state*. It is one and the same substance, Chemical Substance, the difference being that the combination, or the organization, is now a concentrated center of motion, activity, growth, and progression, which can be seen,

touched, and handled; while the particles of which it is composed, when in the single state, were invisible.

Our past system of education has taught us to believe that everything that we can see, or touch, or handle, or measure, or weigh, is material; and we have also been taught that that which we cannot see, or touch, or handle, or measure, or weigh, is spirit. If it were true that the organic is material and the inorganic is spirit, we should then have to accept the world's present belief that there are *two* substances, namely: Spirit and matter. My point is, that the substance out of which things are created is LIFE or SPIRIT. Then it must follow that *when a sufficient number of particles have been drawn together to form a body, the body itself (after it is formed) is just as much spirit and is no more material than is the substance out of which it is formed.*

I have every reason to believe that there is but *one* substance—Chemical Substance, and that everything that has been, everything that now is, and everything that ever will be, has been, is, or will be formed out of Chemical Substance, and I also believe that it is the different combination of chemical atoms alone that produces the different results.

We know that the power contained in a chemical is invisible, and the chemist knows that the

utmost care must be taken in using chemicals in order to avoid confusion. The *chemist does not give to the chemical its power*, he simply gives the chemical an opportunity to display its power; it is motion waiting to express activity, growth, and progression.

The fact is that an organic structure is just as much spirit as is the invisible substance out of which it is formed. I then maintain that each individual part of life will be motion, activity, growth, and progression through all time and through all eternity for the reason that it can be nothing more nor less than that which it really is—Motion, Activity, Growth, and Progression.

This gives to us a clearer understanding of the Evolution of life; the first crude formations as the rock, governed by fixed laws, showing the principle in physics—cohesion and adhesion; then the drawing together of other particles which display a little more intelligence and motion than the rock; then the forming of other lower lives; then changing or growing up into other forms more complicated and more complex, each step displaying a little higher intelligence and a little more power; then the energy of life striving to reach still higher planes of organic achievement, goes on forming something still more complicated which displays still higher intelligence and

still more power, until we finally reach, by the action of the law of Evolution, the dizzy heights of the possibilities of life, and we then stand face to face with this supreme product—a *human body* or Life's great Masterpiece.

Again we see,

"All are but parts of one stupendous whole
Whose body Nature is and God the soul."

The human body, then, must be acknowledged as the highest manifestation of life on this planet, and the intelligence which is shown in forming the body reveals to us the truth that the human body is Life's Masterpiece. And when we grow to the place where we understand the infinite possibilities of life, we shall find, through the understanding of the Universal or Natural Laws that govern Life, that self-knowledge is the keynote to individual dominion.

Harmonizing the Body

We might pause here for a moment and ask the following questions: Why does this self-created human structure not continue to grow as harmoniously in its further development as it did during the embryonic stage, while the body was being formed or organized? When a physical body becomes discordant, can it again be brought into harmony? If so, in what way can this be done?

I will now proceed to explain as best I can, what harmonizing a body really means, and just here I will refer again to the principle of life which states: "*Every thought, no matter what manifestation, proves itself to be a magnet by reason of its chemical nature, and is attracting to itself, by the universal law of love, or desire, or attraction, other thoughts of like vibratory energy.*"

The discordant notes in physical life are struck at a very early age, and they seem to increase in power as the years go by. For instance, take a young child. When a child is too young to speak, he is many times restless and fretful, and no one seems to know just what to do with him; at such times *he is thinking*, he *wants* something. Since no one knows what to do to make him feel comfortable and happy his thought goes on attracting to itself other thoughts of like nature—discordant thoughts, which increase the confusion, until different forms of physical discord express in the child, all starting from some slight cause; but it is not always easy to determine what the cause is. It may be that the child is hungry or thirsty, or his clothing may not be comfortable, or he may want to be amused or entertained in some way, and any one of these causes would make him feel restless and dissatisfied. But the child cannot, at this stage of his development, follow

the natural laws by drawing what he wants because no one understands his language—thought. Many things may be given to the child, but they are as quickly repulsed, which shows that the child has strong power of decision when he is very young.

Such discordant states, when not harmonized, leave an impression on the child's life, which he may carry for many years; for the disappointment to the child is very great, although his wants may seem trivial to an older person. So at an early age, very early, the conditions in life seem to hinder the free and harmonious growth of an individual. Everyone does his best to harmonize the discordant conditions, for we all love harmony better than we love discord. So we must learn how to work in harmony with the universal or natural laws of Attraction and Repulsion—that which we desire should be drawn or attracted, that which we do not want should be put away, or repulsed. I have said that the human body is a chemical combination, and our above principle says that every thought is of chemical nature. So we can readily see how a thought can be the cause that will produce chemical irritation in the physical organism. It is like attracting like and like producing like.

In this volume we began the study of life on the Fifth Sense plane, and there we gave

some careful consideration to the use of the five senses—seeing, hearing, smelling, tasting, and feeling; and we found the development of the five senses to be the most important part of life's great plan. When one is deprived of the independent use of any one of the five senses he is to that extent deprived of the free use of the natural independence of his own spirit, and for that reason the most careful thought should be given to the development of the five senses—seeing, hearing, smelling, tasting, and feeling—the Fifth Sense plane of Life's activity.

The conscious use of these powers is the best way to develop the power. By conscious use I mean, when you use your eyes remember that you are seeing, and be careful that you do not criticise or condemn your power to see. People say, "My eyes are troubling me, and I do not see well." These are discordant thoughts and are drawing other thoughts of like nature; such thoughts should be repulsed. We should harmonize this thought by realizing that our power to see is unlimited. What I mean here is this: On the first plane of conscious life where we begin to use our five senses, everybody who can see at all, can see the sun, the moon, and the stars without the assistance of a magnifying glass—a distance of millions and millions of miles from the earth; and we can not only see this distance and locate the object, but we can

also tell how the sun, the moon, and the stars differ from each other. We need no superior development to enable us to do this phenomenal thing, so if our ordinary undeveloped power of vision can reach to such a distance and see so plainly that we can describe that which is seen, there must be something in the natural vision which is unlimited in its power; the same with the sense of hearing and the other senses. But the things which are most natural are often disregarded, and discordant thinking hinders the free use of any natural power. We should appreciate any power that we express to the extent that we do express it, and we should then increase each power by using it *without fear* whether the vision is dim or clear, and the life-force, or the free circulation through the body, will strengthen the power and will finally bring more harmony.

A principle of life tells us that "*Fear hinders the free vibration of life through the molecules of the body by paralyzing the life-force that is in it.*" Other principles of life are: "*To fear is to lose confidence in the power of your own spirit, to hold you and to keep you in perfect harmony. To fear is to lessen your spirit's hold on its supply—God. To fear is to place yourself as a servant to all those things that are beneath you.*"

The above principles of life call the attention

to some of the effects that are produced by thoughts of fear. The word "fear" defined is:—*"the thought that there is something in life that is stronger than you are, and the thought that you may meet a condition over which you will have no control."* So long as we feel within ourselves that we have the free use of our own powers we are quite harmonious, but as soon as we meet an adverse condition which seems in the beginning to be stronger than our individual power of control, we shrink back into ourselves and are very apt to forget our strength, because the fear calls attention to our weakness. In this way we lose confidence in our own powers, and we then begin, as I have previously said, to create undesirable conditions—like the fear of some form of sickness, or the loss of sight or hearing, or the fear of financial reverses, and all other kinds of pessimistic thinking. All this demands a reaction on the part of the individual, and he should at this point rouse himself into action and generate happy thoughts, should picture success, clear seeing, clear hearing, a perfect sense of smell and taste, and he should not stop in this optimistic thinking until he again feels confident and happy. He will then have readjusted himself to the harmony of his own life, and whatever the degree of harmony may be it should be appreciated, and a desire to express perfect health should be held firmly in the thought of the individual.

This shows that the senses on the Fifth Sense plane of life are important; if they were not important they would not have been God-given, for the Infinite Wisdom makes no mistakes. We are less grateful for what nature has given to us than we should be, and we dissipate our energy and waste our powers because of our own ignorance in regard to these things.

After considering the Fifth Sense plane we took the step which led us to the Sixth Sense plane of life, and on this plane we found that the Five Senses had increased in power, and this development seemed to be more beautiful and in some ways more alluring than the undeveloped five senses on the Fifth Sense plane. But it must be remembered that we are still using the same senses and the same powers—seeing, hearing, smelling, tasting, and feeling; it is only that the senses are a little more developed than they were in the beginning of life on the Fifth Sense plane. Clairvoyance, clair-audience, psychometry, intuition, perception, penetration, inspiration, and illumination (the powers of the Sixth Sense) give to an individual more freedom, but at the same time there comes with the development of these powers an added responsibility which sometimes causes an individual to feel like concealing some of the truth which might be revealed through the use of these powers, because the one who sees

clearly feels that he might be misunderstood. In our present state of development such power is apt to be rejected, because so much deception has been practiced by those who are too undeveloped to know the difference between the true or the false use of such powers; this deception is misleading and ends in confusion of thought. But these powers—clairvoyance, clairsaudience, etc., are just as much God-given as are the Five Senses on the Fifth Sense plane—seeing, hearing, smelling, tasting, and feeling. The clairvoyant does not always understand all that he sees, nor does the clairsaudient always comprehend the full meaning of all that he hears; intuition often seems to disconnect itself from reason; perception or discernment is for the most part considered to be the action of a vivid imagination, and illumination is so rare that it is most often ascribed to the vision of an individual at the moment of transition, or when passing through the experience called death.

So it does not matter where we begin to analyze human life and its possibilities, we find we are easily thrown into confusion in regard to the use of these natural powers. The natural use of clairvoyance, clairsaudience, psychometry, and the other powers which belong to the Sixth Sense plane of Life Development, is so rare and unusual that it is considered to be the final achievement of human development on the

earth plane; when such development is better understood and more generally accepted, we shall feel much more secure than we do now, and I am confident that normal thinking along this line will bring about better and more restful conditions for the human race.

The Sixth Sense plane of life is thought of as the spiritual plane of expression; but the powers used on the Sixth Sense plane are no more spiritual than the powers that are used on the Fifth Sense plane, it is merely a form of higher development. We have seen in the previous chapters, and I hope we have discerned the truth thereof, that there is only *Spirit* or *Life*; so the unfolding of the senses simply means a freer use of natural powers, and has nothing whatever to do with either spiritual or material. It might be said of a musician who has given years and years to the study of music, that he is more spiritual than he was before he began the study of music; but he knows that he has simply acquired more knowledge of music, and this gives him a freer use of his own natural powers, but he is no more spiritual than he was in the beginning. So it is with everything in life. The same that has been said of the musician might be said of an artist, of a sculptor, of a singer, of a poet, of an actor, of an inventor, or of anyone who has developed a latent possibility which was held

in his life at the beginning of his life on the Fifth Sense plane.

The study of Life and the understanding of the Natural Laws that govern Life would enable us to see more clearly, to hear more quickly, and to adjust ourselves more harmoniously to the many changes that we are constantly meeting. When we come to know that "like attracts like" and that "like produces like" we shall understand that the natural or the universal law is perfect in its action. This knowledge would give an individual more confidence in the use of his own powers and would gradually release him from all fear, and he would then be able to meet and to master every condition that comes to him in life in a fearless and wholehearted way. The victories would be more easily won on this plane of consciousness than they would be on the undeveloped plane—the plane where the individual is afraid to trust himself.

In a previous chapter, where we studied life in Life's great Workshop, we found that every particle of the substance held within itself the power to attract and the power to repulse, and when we entered the realm of imagination where we watched a human body build itself up, we found there the action of the same laws—Cause and Effect, Attraction, and Repulsion. We see here that the particles of substance, when drawn together by the action of the con-

scious thought in the atom, are governed by natural laws which give to every part of the organism freedom to express the full power of its own thought, and thus each organ of the body is perfectly formed and occupies its own place in this human organization.

Before we can properly consider the harmonizing of a human body we shall have to bear in mind that we are thinking, or reasoning, in the *mental* or *metaphysical* realm. We shall find that the physical body is easily affected by different thoughts, but the secret of power is to find out what kind of thoughts produce harmony, or discord, to an individual. It has been said that "One man's meat is another man's poison", so that which is harmonious to one person may be discordant to another. We will again recall the principle of life which states:

"Every atom has conscious thought on its own plane of unfoldment, displaying this in its attraction of like atoms to like atoms of like vibratory energy."

Since the body is a highly sensitive organization, the continued harmony of the physical body must be the result of harmonious thinking, and we all know that when people are left to do their own thinking they sometimes take chances in doing things that would not be allowed if the physician, or the nurse, were

present. I once knew a man who was very sick, and he wanted water to drink, but this was refused because of the serious illness. The nurse left the room, and the man, in desperation, crept out of bed and got to a pitcher of water on a table nearby and drank all the water in the pitcher, and returned to his bed. No one knew this except the man himself, but from that time he began to gain and was restored to perfect health; and so far as I know he is still living. His desire for water prompted him to make this heroic effort, and that thought, fearlessly executed, produced a condition that began to harmonize his body. Children often re-establish their own harmony by simply going by themselves and thinking, and in these cases it is purely the thought that does the harmonizing; but in the case of the man the water produced a needed chemical change, but the thought was the motive power which prompted or enabled him to get to the water.

I once knew a little boy who was at times very discordant without any apparent reason for being so, and his mother at such times tied him in his high-chair and placed him in front of a mirror; he was taught that before he could get down he would have to stop crying, and smile. In this position he could do nothing but watch himself, and in a very few moments he gained his own self-control, and when the smiles came

and repulsed the tears and the frowns his body again became harmonious and normal. Then he would say, "Mama, it has come—the smile." Thought was the only power used, but the child saw himself as he looked in a discordant mood, and the picture was not a pleasing one to him; so he changed his thought and thereby produced another effect. This experiment might be of advantage to older people if they were placed in a position where they could see themselves, when in a discordant mood.

Some years ago I was visiting a friend of mine, and one night, while at dinner, my friend broke off one of her teeth while biting a hard substance; she was badly frightened because she thought that she had swallowed the tooth, and she felt it was sticking in her throat. Her face became very red and her throat immediately began to close, and a physician was called to her assistance; but just before the physician arrived some one discovered the missing tooth on the floor near where the woman had been seated, and as soon as the tooth was found the woman became perfectly normal, the sensation in her throat disappeared entirely, all because the thought had been changed and the evidence that the tooth was not in the throat had restored the harmony. This again was entirely the result of the action of thought on the physical body.

These illustrations show that the body is gov-

erned by thought; but in most cases the cause that produces the discord cannot be as easily discovered as the finding of the tooth on the floor.

Harmonizing a body does not necessarily mean "healing the sick" as it is commonly called, or, in other words, "demonstrating over disease" under the thought that the "mind" controls the body; a physical body, or a human being, can be in a perfectly discordant state without having any condition that would come under the head of physical illness. So in this analysis we shall deal with the different thoughts that produce physical disharmony of various kinds and will show that the harmony can be established only by *correct and orderly thinking*.

Operations are resorted to because the physician sees the necessity of producing a quick change in the action of the life-force through the body; but we know that the operation does not always restore the harmony, and the surgeon himself is not always satisfied. However, the surgeon, after he has done all that he could do in that way, feels that he has done his best in an attempt to restore the harmony, but the patient as well as the physician must find some other way to establish the desired harmony.

The body itself seems to be governed by mental power, for we all know that when the mind

is seriously impaired the individual is no longer able to control his own physical body. The principle of life, which we are now considering, states that all forms of life are organized because the *conscious thought in one atom draws to itself another atom of like nature*, and in this way all organisms, the human body included, are formed. We call these different formations physical or material because we can see, handle, measure, or weigh them; but before the particles were drawn together to form these complicated organic structures, the substance out of which they are formed was invisible and intangible, and was called spirit. This conception has led to the conclusion that there are two substances—spirit and matter, the organic is called matter and the inorganic is called spirit; but we must remember that there is but one substance, and the inorganic is no more physical, after it is organized, than the substance out of which it is composed was physical when in the inorganic state; it is always one substance—Chemical Substance, and the different combinations of the substance produce the different results. To call the body physical after it is organized, does not in any way change the cause that produced it nor the substance out of which it is made, but it does bring this human organization under the influence of adverse thoughts. We have for so long a time believed that physi-

cal bodies are subject to all types and forms of discord, that we have almost lost sight of a really harmonious individual, and we have not as yet advanced far enough along the untried pathway of life to discover the mistakes that we are making.

In this volume we are taught that *life* is motion, activity, growth, and progression, and we have also been taught that *thought* is the *one* motive power of all action, all growth, and all progression—hence all motion is produced by thought. We have reached the definite conclusion that there is but one substance—Chemical Substance, and that there is but one creative energy—Conscious Thought. But we are now so far removed from the natural order of life, that in spite of the fact that life organizes itself after its own ideal and comes forth a male or a female according to the decision which must have been made before the structure could have formed, the fact still remains that this life is influenced to a greater or less degree, during its embryo development, by the thoughts of the parents and by the conditions which exist at the time of conception. The natural order of life is in this way hindered in its free and independent action. This we call the law of heredity, but no disease is really inherited, it is simply an *inherited tendency*, and since it is only a tendency the weakness can be overcome

before the disease develops; in other words, this discord can be arrested in its beginning, thereby controlling the further development of this discord. This would *change the cause* and produce another effect. Some part of the physical structure may not be quite as strong as some other part, so the result would be that the weak place would be more easily influenced by a thought of disease than would some other part of the body; this causes *fear*, and using the one creative energy (conscious thought) we begin to create the condition that corresponds to our fear-thought. We should instead *change* the thought of fear and think only of that which we desire to express; that would be *changing the cause* and the desired effect would follow. We have not been taught from infancy that *thought is creative*, but our *ignorance* in regard to this does *not change the action of the law*. One principle of life previously given tells us that, "Every thought, no matter what manifestation, proves itself to be a magnet by reason of its chemical nature, and is attracting to itself other thoughts of like nature."

In order to harmonize the body we should follow the natural laws: Attraction (to draw only that which you desire or love), and Repulsion (to put from you that which you do not want), and we should use the creative energy (conscious thought) in a way that these natural

laws demand. In the case of inherited weakness or any other weakness the correct thought would be, "I have power to put from me that which I do not want" (the law of Repulsion). The power of resistance would then be increased, the circulation would be quickened, and in a short time we would find that the law of Repulsion would serve us just as lovingly and gladly as would the law of Attraction; for the disagreeable sensations would cease, and the individual would feel more normal and more harmonious. This is the first step to be taken in harmonizing the body by the individual himself. Repulsion (the power to put from you that which you do not want) is one of the natural laws that govern life. When the thought of fear is overcome, the circulation becomes more normal, and the individual then begins to feel more harmonious. *Free circulation through the body is the secret of physical health.* The word "harmony" defined would mean that every part of the body must vibrate in harmony with every other part before perfect health is established; so the word harmony here means perfect health.

The main trouble with the human race is that we are *losing out* on the power of *resistance*, and that is the *first* thought to be considered in harmonizing a physical body. Disease is transient. A person is sick today and well tomorrow; the

truth of the matter is that the body is governed by different thoughts at different times; when the thought changes the condition changes, but not before. Pain is transient, it also comes and goes; the pain lasts until the thought about it changes, and then it disappears.

Thought is chemical activity, and I have the absolute proof that *thought alone*, without the assistance of any medicinal remedy, will change and will permanently harmonize physical disarrangements which are generally supposed to be incurable; but I have found in every case of physical disharmony that the individual has had to be released from the influence of negative or undesirable thoughts. The physical discord may be caused by financial reverses, or the death of a friend whom one has loved, or overworked and tired nerves (but not sick nerves), or an impression that something disagreeable is about to occur; or it may be caused by thoughts of jealousy (which means lack of confidence in your own attractive power), or envy, or selfishness, or personal egotism (the thought that you should have more right in a matter than some one else), or it may be caused by pessimistic thinking like self-pity, or the fear that you will not succeed in some undertaking, or that you will meet a condition over which you will have no control, all of which means fear or lack of confidence in your own power.

Again there may be some really serious physical disturbance which needs immediate attention, and the individual should then seek the advice and the assistance of some one in whom he has more confidence than he has in himself; for I hold that the physical body should be given the most careful consideration and care at all times, from childhood up, and should never in any way be neglected nor governed by careless thinking. Even the Bible writers, in the olden days, referred to the body as "the temple of the living God". While an individual is learning to control his own body by the correct use of his own thought, he must remember that he has not yet grown to mastership along this line, and for that reason he must be patient with his own efforts and results; but each day he should strive to gain still more positive control, until he grows to the plane of conscious mastership. Correct thinking will enable an individual to draw to himself everything that he may need to help him to harmonize his own body. Different conditions demand different remedies, and all the remedies—thought included—is of chemical nature. There are many simple remedies which might be used in helping to harmonize the body, and all these remedies are parts of the same substance—Chemical Substance.

To harmonize a physical body is no easy

task, and I know of but one way in which it can be successfully accomplished. First, you must know that your body is your own, that it is self-organized, and that it should be self-controlled and self-governed; second, that the substance out of which the human body is created is Chemical Substance, and every atom of this substance, or even the electron, holds within itself potent and vital energy which is always active and always seeking higher and more perfect expression; and when this substance takes form, in an organization, we find that the *creative* power is *conscious thought*, for thought is the one motive power of all action, all growth, and all progression.

You have already learned in this chapter how a human body builds itself, and except in very unusual cases the body is perfectly organized. The secret of power is this: The body holds within itself all possibilities and is an organic structure of Infinite Intelligence. We have been taught to believe that God is Infinite and that man is finite; here we have a house divided against itself. If it were true that God is Infinite or unlimited power and that man's power is finite or limited, we can see that there would be no perfect correspondence between God and man. May that not be the reason why our prayers have not been more quickly answered? The truth is that the human body holds within

itself the infinite possibilities of life. This sets up the perfect correspondence between God and man. God is Infinite in the substance, and man is infinite in his *possibility of controlling* the substance. This makes man *one* with God. If man holds within himself the infinite possibilities of life, he also holds the power to develop the possibility into a power. This would be Godlike.

What I mean by developing a possibility into a power is this: A child holds the possibility of writing. He begins by holding a pen in his hand; holding the pen in his hand begins to develop the possibility. He can then gain sufficient control to put the pen on paper; the possibility goes on developing, and the power increases. After a time he can dip the pen into the ink; he can then make little marks on the paper, still developing the power from the point where it was possible for him only to hold the pen. Day after day he goes on developing the power, and then he is taught to make marks that will later on be formed into letters. After some time has passed and after the child has done considerable work and has put forth much effort, he is able to write his own name. We now have an example of the life development of the child from a possibility to a power. When the child can write his own name, he can then if he wishes to do so discontinue the develop-

ment along this line, for the writing of his name would enable him to transact business anywhere in the world, as his own signature is all that is needed from the lowest or crudest form of business life to the supreme test in the legal world. The man's signature is the main point in the argument.

This simply shows that the possibility is held within the individual life, and the possibility, when used by conscious thought, grows or develops so rapidly that the possibility is very soon lost in the power itself. To develop the possibilities of human life is not difficult, nor is much time required for the development of the different powers; but the *lack of confidence in ourselves causes so much fear* that we do not even try to develop the possibilities which we feel we are really capable of expressing.

Another illustration. A person may feel that he would like to become a writer. This *feeling* is a possibility. Then the individual should put the possibility to use. If he knows how to write a simple sentence, beginning with a capital and ending with a period, he does not need in the beginning to have more than three or four words; he writes the three or four words in such a way that they mean something. The next day he writes another sentence, and if he would write one sentence each day and let the possibility have its own freedom, at the end of

one year he would have written three hundred and sixty-five sentences, and he might find, at the end of one year, that there was sufficient power in the three hundred and sixty-five sentences to win fame for him as a writer. This again is the development of a possibility, beginning perhaps with a sentence of three or four words and growing day by day into more complicated sentences. This means life development, or increased conscious power, using thought as the creative energy.

But we do not always care to take time to develop the latent possibilities in our own lives, and for that reason we leave these possibilities in an undeveloped state, and we are more than apt to say that we have not had an opportunity to do the things which we really desired to do, and we fall to wondering why God has not made better conditions for us. The use of any power increases the power; therefore I say, "Use your power, develop your power, or lose your power." This responsibility rests entirely with the individual.

We will now take a step from the physical to the *mental* and deal with THOUGHT as the harmonizing power. We know that we hold within ourselves a *desire* to express health; the next step is to find a thought that fits the desire, or that corresponds to the desire. The following

thought is good to begin with: "*I desire to manifest perfect health.*" Repeat this thought over and over again (following the law of Thought Concentration as given in a previous chapter), no matter what your condition may be, and the *possibility of manifesting health will* in this way *grow from a possibility to a power.* By this method you establish the perfect correspondence between your thought and your desire, for this thought is, as the principle of life said, of like vibratory energy to your desire. You will then have proof of the law of Attraction: "I have power to attract to myself everything that I desire or need." Then that part of the work is ended just like learning to write your name. You will prove yourself to be a magnet and will finally draw only thoughts of health, and the weak thoughts will be displaced by the law of Repulsion, or resistance, and you will draw stronger and stronger thoughts by the law of Attraction—like attracting like.

The trouble is that the Thought-world seems strange and unfamiliar, and people say, "What shall I think?" A simple answer is, "Think the thing you want whatever it may be, and *because thought is the motive power* the possibility will then begin to develop into a power." The following is a simple little rule which will never fail when it is properly applied: "Picture plainly your wants and the conditions will form

themselves." You do not have to trouble about where the power comes from, all you have to do is to *control your thought* and let the power of life, or the chemical energy, display its infinite or unlimited power in your own individual life.

Mental harmony produces physical harmony, for harmonious mental action is vital, energetic, optimistic, and satisfying; and the one creative energy—Conscious Thought—is displaying its power by creating for you that which you desire—perfect health or perfect physical harmony.

We must constantly remember that we are the highest manifestation of life on this planet, and for that reason we are one with the Infinite Intelligence, or God.

The main point in this whole analysis is that the science of physics and the science of metaphysics go hand in hand—either one is dependent on the other in order to fulfill its own ideal. The physical conditions are merely the separate or the combined parts of the one substance out of which all things are created, and Metaphysics is the mental energy which allows us to analyze or to familiarize ourselves with these different forms of life and the causes which produced them. So we can readily see that we are just as dependent on the mental or metaphysical as we are on the physical or the

material side of life. When this is understood, we shall have perfect physical health and dependable mental activity. The power of resistance will keep us from doing the things which we know are not right, and the power of attraction will enable us to draw to ourselves the needed strength to resist temptation; and we shall finally come into harmony with the highest forms of self-respecting power.

The physical body is the most beautiful work of art that has ever come into visible expression on this planet, and with proper care and correct thinking we may finally grow to the place where the human body will represent the beautiful thought given to us by John Keats:

"A thing of beauty is a joy forever:
Its loveliness increases; it will never
Pass into nothingness. . . ."

CHAPTER XIII

TWO DEFINITIONS OF ETERNAL LIFE

The Scientific and the Religious

The thought of eternal life has claimed the attention of all thinkers through all the past ages, but the solution to this great problem seems to have been at all times just a little beyond the reach of the human intellect. Life itself has been to us a bewildering mystery; bewildering because we do not understand life, and bewildering because we do not understand ourselves. The generally accepted conception of life has been that our time on the earth was of short duration, and the continual plea has been to prepare for eternal existence, or the after-life, while still living on the earth plane. This has given rise to the conception of two kinds of life—a few years of life here and then eternal life beyond. It has not been supposed that an individual could develop the full extent of his God-given power while still living on the earth, and for that reason the powers which belong to the Sixth Sense plane have never been properly developed, because they have seemed to be rather strange and somewhat mysterious;

but never at any time have these powers been considered to be perfectly *natural* powers. Such power we have hoped to express after death; for nearly all people have believed that the spirit of man is really immortal and lives after it leaves this plane of expression, or existence. It is generally believed that eternal life begins after death or the grave; and very few there are who understand that there is only *one life*, and *if any life anywhere is eternal then all life everywhere must be eternal*.

I think the power of discrimination, when put to its proper use, will show us that it is not Life itself that has been considered in these suppositional conjectures that eternal life begins after death; but it is the only conclusion which we have been able to reach in regard to the continuity of life. These conjectures are based on the theory that the physical body itself is in some way deficient, and because of that it is thought that the physical body is a hindrance, and it is also believed that while living in the body we cannot transcend the physical or mortal and manifest the spiritual and immortal. Because of this supposition we have turned to religion as a friend in need; therefore, a sharp conflict has ensued between Religion and Science (religion preparing for the after-life, and science dealing with the present life); and there is no knowledge on the physical plane of life,

either in science of physics or in the realm of psychology, that can lift us out of this confusion and bring to us a clearer understanding of life; and there has been no light on the physical plane so-called that has had sufficient power to illuminate these darkened conditions, so that the traveler on the broad highway of life could find his way to the destination of his own individual ideals.

Before we can be extricated from the confusion which the past teaching has produced, we must take as a last resort the philosophy of Metaphysics (that which comes after physics) which leads to the plane of *mental* analysis. We have now arrived at the Seventh Sense plane of life—a plane which has not yet been generally established on this planet.

The Seventh Sense plane of life is the plane which follows the full development of the powers on the Sixth Sense plane, namely: Clairvoyance, Clairaudience, Psychometry, Intuition, Perception, Penetration, Inspiration, and Illumination. This will show that the development of all these powers is gained by natural steps of progression which lead from the Fifth Sense plane of life, up to and through the Sixth Sense plane, and then, by the assistance of metaphysical knowledge, we find our way to the Seventh Sense plane. On this plane we gain the understanding or the knowledge of all that has pre-

ceded us in our development, and we find that the life, which we individually represent, is governed by laws which control this life from the lowest plane of its expression to the highest. By taking the step from the Sixth Sense plane to the Seventh Sense plane (the plane where Life itself is understood) we bridge over the gulf which is supposed to lie between the Seen and the Unseen.

It is generally believed that the Seventh Sense plane of life cannot be established on the earth, and because this is the next step of development to be taken after the development on the Sixth Sense plane, people have most naturally thought that it would only be by passing through death, so-called, that further development could be gained. But we can now see that even though the powers which belong to the Sixth Sense plane are not fully developed nor generally understood, yet the *Seventh Sense plane has been reached in safety*. This plane stands for MASTERSHIP and means that the individual himself must take the steps of progression, which lead from the Fifth Sense plane, into and through the Sixth Sense plane, then into the Seventh Sense plane; but all the way up he is dealing with the same life—motion, activity, growth, and progression.

On this plane of the Seventh Sense the individual has an opportunity to gain a full and

perfect understanding of Life itself, and plenty of time will here be given to allow the individual to make his own decision in regard to the development of his own individual life. The reason this plane of life (the Seventh Sense plane) seems strange to us, is because we have been taught to believe that to reach it, while still living in physical form, is an impossibility. But the only added requirement on this plane (the Seventh Sense plane) which makes it differ from the other two planes of life (the Fifth and the Sixth Sense planes) is that we rise in the intelligent understanding of Life itself, and come to understand that we still have access to realms of activity which seemed to be out of our reach while living on the lower planes. The understanding of life on the Seventh Sense plane enables us to overcome the psychological influence of inferior thoughts which causes us to lose confidence in ourselves and binds us to the limitations that hinder the perfect development of our own highest powers.

When we become conscious of the powers which naturally belong to us on the Sixth Sense plane of life, we are able to see clearly, to hear clearly, to use the power of Psychometry (tracing from a cause to its effect through the sense of touch), Intuition (power to decide a thing quickly without reasoning), Perception (perceiving more than is seen), Penetration

(seeing below the surface of things), Inspiration (quickenings of your own natural powers), and Illumination (light without limitation). And on the Seventh Sense plane we simply learn to use these powers properly and intelligently, and that means Mastership. How far this power of mastership can be extended, remains to be seen.

On the Seventh Sense plane we deal with the unlimited possibilities of life, and we also *conceive* of the unlimited possibilities of a human being. We know that there must be some way to straighten out this tangle of human affairs, otherwise we should not be searching after God. There must be some way out, or the world would not be so vitally interested in the subject of immortality. With Addison I say,

"It must be so;—Plato, thou reason'st well,
Else whence this pleasing hope, this fond desire,
This longing after immortality."

The conflict between Religion and Science is this: Religion has been built up on the thought that the religious world has given us a definition of eternal life which deals with the spiritual understanding of life; the object of religious teaching is to prepare the individual for eternal life or a life that comes after existence on the physical plane. Since it is generally believed that death is inevitable, it seems quite natural

and altogether more Godlike for the individual to trust religion as a guide, because religious teaching claims to deal wholly with the spiritual understanding of life. The idea is that the earth-life is mortal and of short duration, but the after-life is immortal and eternal. Science has yielded itself to the influence of the thought that death is inevitable, and for that reason science is supposed to deal wholly with life here on what is called the material plane of existence; therefore, we have not looked to material science for spiritual enlightenment.

The main point in this analysis is that we now have Two Definitions of Eternal Life—the Scientific and the Religious. Until quite recently we have had but one definition of eternal life and that has been claimed by the religious world; so it may be a surprise to many to find that the scientific world has given a clear and accurate principle whereby eternal existence and eternal knowledge might be gained; and this definition requires the continuity of physical life, or the physical organism itself, in order to prove its assertion. The principle, I shall use, came to us through Mr. Herbert Spencer, one of our best known modern scientists, one who reasoned very carefully from cause to effect or one who evidently saw or felt that organic life held within itself greater possibilities than had hitherto been acknowledged. This

principle, which I will now quote, will be found in Spencer's "Principles of Biology":

"Perfect correspondence would be perfect life. Were there no changes in the environment but such as the organism had adapted changes to meet, and were it never to fail in the efficiency with which it met them, there would be eternal existence and eternal knowledge."

In analyzing this principle we shall in the first place have to conform to the action of one law, a universal law, the law of Correspondence; in the second place, the environment; third, the organism; and fourth, efficiency.

"Perfect correspondence would be perfect life." Right here we must decide what the perfect correspondence would be, or to what condition the law would conform. The law of Correspondence itself would have to work in harmony with *desire*, for *on the desire* would hang the full responsibility of the action of the law of Correspondence. For example, you may desire the sum of twenty thousand dollars for some special purpose; to fulfill the law of Correspondence you should draw, by the law of Attraction, exactly twenty thousand dollars, no more, no less. In this way the action of the law would be perfect and the correspondence would give perfect satisfaction. You would then have the proof that perfect correspondence would be perfect life, because the demonstration of power

(in drawing the exact amount desired) would bring happiness and satisfaction. You could then make other use of your power and the law would be fulfilled in exactly the same way; but you would have to draw the exact correspondence to the desire in order to gain the perfect correspondence, for such is the law.

Again, you may desire to own a beautiful home. You would picture the home to correspond to your desire and then draw the perfect correspondence to that desire; but if the home you drew, or attracted, did not correspond in every detail to the desire, you could not claim the perfect correspondence. The law in its action must be exact, otherwise it would not be the perfect correspondence, for the desire would still be unrealized even though the conditions had changed.

Mr. Spencer said, "Perfect correspondence would be perfect life"; that stands as a principle which must be put to use, and must be applied and proved before you can affirm the truth in regard to the action of this law. As soon as you have tested this law and gained the proof, you can then speak authoritatively and you would be justified in saying: Perfect correspondence is perfect life; again showing the development from a possibility to a power, as given in a previous chapter.

We now add to the action of this law of Cor-

respondence the environment: "Were there no changes in the environment but such as the organism had adapted changes to meet, and were it (the organism) never to fail in the efficiency with which it met them, there would be eternal existence and eternal knowledge."

If we consider some of the manifestations of life on the lower planes of expression, we shall find that their correspondences to life are limited. Take a rock, for example, when a change takes place sufficient to loosen it from its ledge, it falls to the bottom and is thus governed by the law of Gravitation. It has no power to sustain itself in its original position, so the change in its environment controls the organism. All the other lower forms of life, each differing in kind, correspond to life in a limited sense; when the environment changes, the life itself is unable to make the needed adjustment, and for that reason the environmental influence controls the life.

Take the fish, for example. Here the natural environment is water; take the fish out of water thereby changing the environment, and the organism fails in adapting itself to the change of environment. Again the environmental influence controls the life.

Take the bird. The bird's natural environment is the air. Place the bird in the water where the fish lives naturally, and the bird

would be unable to adapt itself to this change of environment. However, the possibilities of the bird are much greater than the possibilities of the fish. The bird has reached a higher state of development; therefore, when it is too hot in the South the birds go North, which shows a high order of intelligence and proves that they have the power to change their environment; when it is too cold in the North the birds go South again. In this way the bird follows his own desire and makes new conditions for himself; but he does not adapt himself to the change in his environment, he simply leaves the undesirable conditions and seeks for something which gives him greater satisfaction. This, then, would not give the perfect correspondence, but would keep forcing the organism from place to place because of his own inability to adapt himself to the change in his environment.

One other example. Take the Big Trees of California for a model. These great monarchs show forth the possibilities held in one of the lower forms of life. These trees (quite unlike the birds that have flitted from place to place seeking for satisfaction) have stood perfectly still in the same place and in the same soil where their roots were first planted, and they know that perfect correspondence *is* perfect life. They have successfully adapted themselves to every change in the environment, and they

have never failed in the efficiency with which they have met these changes; they seem to breathe forth the very power of Infinite Life itself. For two thousand years, or more, they have stood just where they are now standing, and were they infinite as MAN *is infinite* they would speak to us in their own language and would say to us: "Perfect correspondence would be perfect life. Were there no changes in the environment but such as the organism had adapted changes to meet, and were it (the organism) never to fail in the efficiency with which it met these changes, there would be eternal existence and eternal knowledge."

All the other forms of life might come under a similar analysis in studying the universal law of Correspondence, the change in the environment, and its influence on the organism.

But we will now leave the lower planes of life, and come up to MAN—the master; we will meet him on the Seventh Sense plane of life development, and here we will study the universal law of Correspondence from the metaphysical, or mental, plane and there we shall find that "Perfect correspondence would be perfect life."

We have seen, while building up the human body, that the physical body, or the human body, is drawn together part by part, and the body is organized by the action of the same

laws that govern the forming, or the organizing, of all other forms of organic life—Cause and Effect, Attraction, and Repulsion. The difference between a human body and the other forms of life is that more of the substance (every atom of which possesses in itself the same power or equal power of attraction and repulsion, in other words, drawing and resisting) is used to form a human body, and for that reason the body itself is more complex, or more complicated, than the lower forms of life. Therefore, man is endowed with more power and holds within himself greater possibilities than any other manifested form of life on this planet. Self-mastery, then, must be the first point to consider in thinking of man as a master. To gain individual self-dominion is one of the most difficult tasks that confronts us; but when we come to understand that self-dominion finally leads to all dominion, we then see that this particular point is worthy of all the thought we can give to it.

Our attention is again called to the physical structure—the human body, and we can readily see that man holds a higher place in the universal activity than does any other form of life, if for no other reason than because of man's higher reasoning power. It is, then, the high organization of the Chemical Substance that gives to man the right to the superior position which he

by nature occupies, in other words, it is the different combination of chemical atoms alone that produces the different results.

We have in another chapter analyzed Life itself, and we now see that we have had to take many steps of progression before we could reach the plane of human life. Man, then, is the product of all that has preceded him and is the highest manifestation of life on this planet, and whether it pleases him to acknowledge his mastership or not, makes no difference, because the evolution of Life itself has made him the master of all the lower lives. When man opens his eyes and views himself in his true light, he will then understand wherein lies his power to control a nation.

The lower forms of life attract and repulse, thereby conforming to the action of the Universal or Natural Laws, but they have not gained sufficient dominion to understand the action of the laws to which they conform. Man, in his present state of development, is for the most part expressing life on the plane of unconscious action (the undeveloped plane of life); but the truth in connection with man is that "*because of his higher reasoning power*" he can acquire the knowledge which will enable him to understand the action of the Universal Laws that govern Life, and through this understanding he can consciously work in harmony with these

natural or Universal Laws. In that way he would display mastership.

The unconscious plane of action of the animal is called animal instinct, while on the plane of man this instinct is called intuition (power to decide a thing quickly without reasoning). Intuition in man is practically undeveloped, and for that reason the animal's instinct may seem to be finer than man's intuition. What I mean by animal instinct is this: A horse, when being driven, would stop on reaching a danger point like a broken bridge, or some other condition, which the horse feels is not safe. The man who is driving the horse does not understand why the horse stops, for he does not sense that there is anything wrong; he must determine this by investigating and, in that way, he discovers what made the horse stop; but the horse, through his instinct, knew that something was wrong and thus protected the man. Dogs are sent out to find persons who are escaping justice, or who have met with some accident, and through the sense of smell, the dogs lead the way until the person is found. In this way man depends on the instinct in the animal rather than on his own intuition. Men, when driving at night, have sometimes lost their way, and they have given their horse free rein to find his way home, and the horse has brought the men safely home without any directing whatever

save his own instinct. Animals, it is said, know when a hunter enters the forest, and they protect themselves by hiding and keeping out of the way; this is pure animal instinct. Every form of life possesses enough intelligence to display its own power on its own plane of action.

Many other illustrations might here be given to show what I mean by animal instinct and man's intuition. Man's higher reasoning power gives him a wider range of dominion, for his natural plane of activity is vastly superior to that of the animal; but man must develop his power of intuition before he can claim full dominion over himself and the conditions which he meets in life. This is man's God-given right and is a point of development which the animal can never reach. For instance, man has power to control the beasts in the field; and just because man is man, even though he might be illiterate and in every way undeveloped, he has power to stop a runaway horse and by so doing is made a hero; but if the horse was conscious of his own strength it would be quite impossible for a man to control him. Wild beasts are controlled by man, and the iron bars, made by man, that keep the lion in his cage, would be nothing to the lion if he were conscious of his own power.

The most careful analysis that could be made on all the different planes of life would give to

us the conclusive proof that man is superior, or that he has dominion over all the lower forms of life, because of his superior chemical combination which gives him higher reasoning power.

Man displays creative energy and shows plainly that he has dominion over all lower forms of life. Man creates in thought, then builds his ideals into visible form; re-arranges nature's plan to suit his own convenience, and reconstructs his own creation at his own pleasure; in other words, he builds and rebuilds, always drawing on the Universal Substance for supply. Demand brings the supply; and man's ingenuity or untried skill, when put to use, has brought into visible expression numberless things which were at one time unknown to us. The main trouble is that man has not been taught to rebuild himself, so the perfect correspondence to his own desire for a longer and a more successful life *here* has not been realized. But when man has been taught to know himself and comes to realize the unlimited possibilities of his own life, he will gradually come to see that for the most part he *creates his own limitations*. But the Infinite Life, or God, in which he lives, and moves, and breathes, and has his being, is the same yesterday, today and forever, and in the Bible we read that man is made in the image and likeness of God, so again we see

that "perfect correspondence would be perfect life."

"What a piece of work is a man! how noble in reason! how infinite in faculty! in form and moving how express and admirable! in action how like an angel! in apprehension how like a god!"

Mr. Spencer said: "Were there no changes in the environment but such as the organism had adapted changes to meet, and were it never to fail in the efficiency with which it met them, there would be eternal existence and eternal knowledge."

We now take man and the infinite variety of changes in his environment, and we ask: Is it possible for the human body, or the physical organism, to adapt itself to all the changes in the environment? Such changes as loss of friends, the breaking down of health, defeated ambitions, financial reverses, the sharp turns in political careers, the upheavals caused by wars, the almost endless changes that are taking place in the environment of every man, woman, and child on the earth; then I ask again: Is it possible for a human being to adapt himself to every change in his environment and, by so doing, gain eternal existence and eternal knowledge?

This principle takes us out into new avenues of Thought. Take, for example, a child who

has grown from babyhood to manhood, and who has reached the age of eighty or ninety years, thus conforming to the universal law of Growth. You now have before you an example of this very principle. You find here an organism which has adapted itself to every change of its environment, and you can see plainly that the organism has never failed in its efficiency to adapt itself to these changes; however, the law of Correspondence has not been fulfilled in such cases, because these changes do not correspond to the desire, so the individual is *forced* to adapt himself to these changes; but this does not bring the perfect correspondence that would be perfect life.

We have already discovered that man holds within himself all possibilities; but he must first be the master of himself before he can master all the conditions which he meets in life. We know that man as a manifestation of life is vastly superior to the tree, and yet the tree lives and grows and expresses power, and adapts itself to every change in its environment for thousands of years; and it lives in the same place and in *this* world. Now we ask: Why does man, the master, droop and die at the end of a few short years? The tree and all other forms of lower life, such as the vegetables, the flowers, the fruits, the animals, etc., are limited in their possibilities and are compelled to work

within the limitations on their own plane of unfoldment; on the plane of the lower lives just enough energy is used to produce the desired result, so we see very little dissipation of energy on this plane; on the plane of human life we see little else but dissipation of energy. The difference between the power expressed by the lower forms of life and the power expressed by man is that *human* life holds within itself *all* possibilities, therefore, every individual must learn to control himself before he can successfully control all other conditions around him. A human being can think out in hundreds of different directions, and each separate thought demands the use of energy in a greater or less degree, and he can if he chooses to do so express each separate thought; but he cannot conserve the energy unless he can *control* the thought—hence the importance of Thought Concentration.

Human energy is just now being ruthlessly dissipated, and the time has come to call a halt to this dissipation, for we need to conserve all our energies in order to master our own conditions. Self-control would forbid the extreme use of the energy in any one way, such as walking, talking, reading, singing, painting, or practicing music too long at one time, or using any other natural power until the individual is entirely exhausted; for in that way the law of

Moderation is violated. We should learn to stop before the breaking-point and take a few minutes, a few hours, or a few weeks for relaxation, and we would find that we had plenty of energy and would in no way be exhausted. *Normal action increases the energy, but abnormal or extreme action weakens and often destroys the power.* A word to the wise is sufficient.

The law of Evolution has been carefully considered by many of our great thinkers; but we will now have to consider the evolution of man's own powers; and the power of life can never be put to its best use until we learn to work in harmony with the Natural Laws that govern Life: Cause and Effect, Attraction, Repulsion, Demand and Supply, Absorption, Vibration, Self-Preservation, etc. Concentration of Thought is most important, for Thought is the *one motive power* of all action, all growth, and all progression. To think far beyond where you are acting, is dissipation of energy. If you are thinking too far into the future you are dissipating the energy which you need for present use.

Science means to ascertain a fact and then, by demonstration, prove the fact to be a truth; and we can never gain from science a better or a more accurate definition of eternal life and eternal knowledge than this principle given by Mr. Herbert Spencer. So the scientific world,

dealing as it does with material substance or matter, so-called, has brought to us this clear-cut idea that the physical organism itself, or the human body, might adapt itself to every change in the environment and in that way gain eternal existence and eternal knowledge. It may be clearly seen that the mind of Herbert Spencer took up the thought that there is sufficient energy in the human organism, if properly used, to adapt itself continuously to the changes in its environment, and in this way death, so-called, would be pushed aside, and would not be considered as a necessity in the plan of life; for Mr. Spencer's line of reasoning shows that, if we could gain the perfect correspondence to our desires we would thereby gain perfect life, and if the organism could adapt itself to every change in the environment, there would be eternal existence *here* also eternal knowledge. In this case man's existence might be continued indefinitely like that of the tree. Why not? It is easily seen, at this point, that the energy in the tree must be conserved in order to preserve the tree as an organic structure for two thousand years or more. If man desires to preserve his body, he also must learn to conserve his energy.

We have not been taught from childhood how to build characters for eternity, but let us not despair; for we can begin now, right where

we find ourselves wherever that may be, and learn to adapt ourselves to the changes in our environment. I have already said that a human body holds within itself all possibilities; this being true it would naturally follow that in the human body there is sufficient efficiency to meet every needed change in the environment; and we have the assurance, through the understanding of a so-called material scientific principle that, when we are able to do this, we shall have eternal existence and eternal knowledge.

We will now consider the Religious Definition of Eternal Life. This definition was given nearly two thousand years ago by the greatest Master that this planet has so far produced. The words were spoken by Jesus Christ, when he was working among men on this planet, and these words are, no doubt, familiar to all. This definition will be found in the New Testament of the Holy Bible, St. John, 17:3.

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

These words were spoken with power and with positive decision. This great Master does not say, this *would* be life eternal, he says, "this *is* life eternal". This definition of eternal life, given by Jesus Christ, says nothing about a "hereafter" or of life *after* death; he simply says, "This is life eternal, that they might know

thee the only true God, and Jesus Christ, whom thou hast sent." And strange as it may seem, the scientific principle, given by Mr. Herbert Spencer, which gives the thinker the full use of his reasoning power, does not in any way refer to a "hereafter", nor does it allude to life after death.

After we discover that we have such a contribution from the scientific world as a definition of eternal life, and since this shows that it deals with the same life as the definition of eternal life claimed by the religious world, we should study these two definitions and find out, if possible, the *true meaning of eternal life*. Eternity means time without beginning and without end, and Life means motion, activity, growth, and progression. So the conclusion of the whole matter seems to be that man, in his ignorance, has created conceptions of a life *here* and of a life *hereafter* far beyond his own definite understanding of Life itself.

The human race is at the present time more desirous of gaining the true knowledge of life than ever before, because the Seen and the Unseen are now so closely united. Millions of men have been forced to adapt themselves to the changes in their environment, and for that reason all nations are forced to adapt themselves to the changes in their environment; but "the end is not yet", for the thoughts that are con-

stantly finding their way to us from the Seen and the Unseen will finally dissipate the ignorance, and after a time we shall know the truth and *that truth* will make us free.

The conclusion of this whole matter is this: This volume began with the analysis of Psychic Phenomena, and we found that the word "death", or the condition called death, was the *cause* that produced psychic phenomena. We took up the study of the Five Senses on the Fifth Sense plane of life, and there we found that the Five Senses (seeing, hearing, smelling, tasting, and feeling) might be developed to the plane of the Sixth Sense, where clear seeing, clear hearing, tracing from a cause to its effect through the sense of touch—the power of Psychometry; reaching definite conclusions without reasoning—the power of Intuition; seeing more than is plainly seen—the power of Penetration; quickening of your own natural powers—Inspiration; and light without limitation—the power of Illumination. We found these powers on the Sixth Sense plane to be just as natural as the powers to see, hear, smell, taste, and feel were natural on the Fifth Sense plane.

A brief analysis was given of some of the different religious faiths; and then we found our way through the network of human energy expressing power in its own individual way, and considered the progress made for thousands

of years; and then we found ourselves face to face with Life itself—motion, activity, growth, and progression. We were allowed to watch life at work in “Life’s Great Workshop”, and to study the principles which govern life from the atom of life up to man—the master, and here we discovered man’s superiority; and in conclusion we analyzed “Two Definitions of Eternal Life—the Scientific and the Religious.” And through all of this, including that which has been seen with clear seeing, and that which has been heard with clear hearing, that which has been discovered through the sense of touch, and all the other truths that have been proclaimed, *the thread of Life itself has not been broken.*

In thought we have gone into the Unseen, and those in the Unseen have come into the Seen, and yet the naturalness of life in its entirety has not been in any way disturbed or disunited; and now we find, after analyzing “Two Definitions of Eternal Life—the Scientific and the Religious”, that a “hereafter” is not made mention of in either definition, nor is the word “death” used either by Herbert Spencer or by Jesus Christ in the definitions given. The one great Master who said: “I am come that they might have life, and have it more abundantly”, has also said: “This is life eternal, that they might know thee the only true God, and Jesus Christ,

whom thou hast sent." How can we know God? And if "thou" in this definition means God, then how can we understand, or know, Jesus Christ, as this says, "whom thou hast sent?"

In this volume it is claimed that there is *one substance only*, that substance we call Chemical Substance; in each particle of that substance, whether organized or unorganized, there is some power which a chemist would call energy; that energy can be *acted* upon by *something* that vibrates in harmony with its desire; and that something is *Conscious Thought*. Jesus Christ, from what we can learn of his life, evidently knew that this substance of life is subject to manipulation, or change, although the substance itself and the energy in the substance is always the same yesterday, today and forever; but the thought that controls the substance must correspond to the desire. So this Master knew, when he stood at the grave of Lazarus, after the body of Lazarus had been buried four days, that the substance of life which formed the combination called Lazarus was still permeated with the energy of life, which we now call Life itself, or God. For that reason he spoke as one having authority, and with a loud voice he demanded the man Lazarus to come forth. He, Jesus Christ, knowing God, knew that the power of his own thought, coupled with his understanding of life, would furnish a cause which

would produce the desired effect, namely: The awakening, or the resurrecting of the dead so-called. He said: "He is not dead, but sleepeth." So the man came forth and sat at meat with his friends.

Did such a demonstration of power help us in any way to know the only true God, and to know the power displayed by Jesus Christ? Was he alone gifted with such power? If so, I ask, what is the meaning of the following words recorded in the Bible? "The works that I do, ye shall do, and greater works than I do, ye shall do;" or, "These signs shall follow them that believe"; or, "If ye abide in me and my words in you, ask what ye will, and it shall be done unto you"; and perhaps the greatest of all the words spoken, "Whosoever liveth and believeth in me, shall never taste of death; believest thou this?"

"Perfect correspondence would be perfect life," said the great Herbert Spencer. "Were there no changes in the environment but such as the organism had adapted changes to meet, and were it never to fail in the efficiency with which it met them, there would be eternal existence and eternal knowledge." Can we think of a more remarkable demonstration of an organism adapting itself to a change in its environment than the coming forth of Lazarus? And does not such a demonstration of power

give us the proof that Life itself is deathless activity?

Now I will ask in conclusion: What are we waiting for? Have we not seen that all the confusion through which we have passed, and through which we are still passing, has been and is being created by man? Can we not see that man in his true state, man as he should be, man as the Infinite Life intended him to be, is the master of his own conditions? My reason for thinking that man possesses in himself all possibilities is this:

Man at a very early age begins to study the life around him; he studies the different forms of life, like the rock formations of the earth, and he finally gains sufficient knowledge to create the science of Mineralogy. He studies other forms of life like the vegetable products of the earth and creates the science of Agriculture; still other forms he studies and creates the science of Botany. He studies the different substances of life, and shows how they change under different conditions; this he calls the science of Chemistry. The different forms of religion and all the different creeds; the medical world and the science of Surgery; the legal world and its laws are all man-made; but he does not stop here, he still continues to study other forms of life and creates other sciences. He then takes a great leap and looks away from

the earth to study the heavenly bodies, and thereby creates the science of Astronomy. He studies Navigation, and persists in following his own desires until he discovers new worlds and new continents. He then pushes aside whatever he may find there to interfere with his progress and goes on creating until city after city stand as silent monuments of man's genius and creative power. Then, as though newly inspired by his own genius, he looks around for new worlds to conquer, and with perfect confidence in his own powers he approaches the seemingly unconquerable ocean and by his own initiative he builds small crafts, or boats, or yachts to sail over this mighty, towering torrent, and from there he rises until he builds, for the pleasure of his fellow-men, almost a small city to sail over the seas—like the great Titanic. And with all this let us not forget the submarines and the airships.

So we might go on indefinitely speaking of the power of man, discovering that which is hidden in the earth, and discovering that which is concealed from view in the heavens. And then we see this great man droop and die, although he has given us the proof that he holds within himself that which corresponds to all he out-pictures, for he proves to us that he holds within himself the power to do all that is herein mentioned and infinitely more; and he can also

accumulate fortunes so vast that the man is overpowered by his own power of accumulation. And through the development of man's own natural powers he gives us the absolute proof that the so-called dead still live. Could man achieve all this, think you, if he were not *one* with God? All this power is displayed by man in *this* world which is thought of as the world of limitation.

And yet, in this same world, where all this power is displayed, we still have sickness, death, poverty, old age, helplessness, deformity, wars, confusion, strife, revenge, crime, hatred, antagonism, sharp competition, envy, jealousy, malice, unbelievable contention and belligerent conflict—other expressions of man's power; and none of these things correspond to our desires and will never give the perfect correspondence that would be perfect life, and will never teach us to know God, or to understand Jesus Christ.

What we all desire and what we should have in order to fulfill the law and give satisfaction is: Peace, love, harmony, happiness, health, contentment, affluence, justice, unlimited power, and the free independence of our own individual lives.

I have said there is but *one* substance—Chemical Substance; *one* creative energy—Conscious Thought; and *one* Life—motion, activity, growth, and progression. The energy of Life

is invincible, and the Substance of Life is indestructible.

When I speak here of the power of man I mean the entire human race. A few short years ago all the men who so recently left for the battlefields of France, were unborn; the mothers who gave them birth were radiant with the glory of motherhood; and the fathers were more proud of that creation—the power to bring forth man, than anything which they had so far achieved. The babies came, and because the Substance of Life is one, because Life is motion, activity, growth, and progression, the babies grew; and after a few short years the baby-soldiers left fathers and mothers, sisters and sweethearts, wives and children, and went forth to conquer the world. The prayers of the people followed them, and tears fell unheeded. Such is the power of man! Such is the power of woman! Such is the power of children, and such is the law! Cause and Effect. Demand and Supply.

“This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent.”

“Perfect correspondence would be perfect life. Were there no changes in the environment but such as the organism had adapted changes to meet, and were it never to fail in the efficiency with which it met them, there would be eternal existence and eternal knowledge.”

Queries and Conclusions

Why should I not live always
As I am living now,
If from substance of Eternal Life I'm born?
Why should not earthly changes
Increase my strength and power,
Or pass lightly as the night-time ushers dawn?

The silent glow of sunset lends
New beauty to the sky.
While ages roll, the blue is turned to gold;
Should I lose youth and beauty, while
The years are passing by,
If the glory of the sunset ne'er grows old?

The waves of restless ocean still
Are breaking on the beach,
As mirthful, young and powerful as of old;
Should I who watch the sleepless waves, now
Dashing wild and free
Become feeble as my latent powers unfold?

I'm greater than the night-time which
But tells me day is near;
The evening dew falls round me, where I stand.
I'm greater than the sunset glow
Which floods the western sky,
The God-like throne of reason I command.

I'm greater than the bounding waves
That kiss the curving shore,
I grow fearless when they break so close to me;
I can breast the rolling deep,
Or plunge beneath its foam,
Or float calmly on the surface of the sea.

My powers within are sleeping,
If I'm conquered in life's fray,
If I fail—even while I most aspire.
Great thoughts put into action
Strike new and vibrant strings,
Which respond with echoing chords to my desire.

Oh Life that holds with mighty love
This throbbing universe!
Reveal to me thy power of love divine!
I will scatter richest blessings,
When I reach the sun-smit heights,
And the knowledge dawns that Nature's power
is mine.

April, 1901

*A Few Words of Explanation Regarding
the Following Prophecies*

After some hesitation and much careful consideration I have decided to give the three following prophecies to the world with this volume—The Seen and The Unseen. The best reason that I can give for allowing these sacred things to appear in printed form is that I believe these writings belong to the world as much as they belong to me. These communications are given word for word just as I received them. Each one of these men spoke as clearly and as naturally as a person might speak when dictating to a stenographer.

The first communication by "A Man from another Planet" was given April 1, 1917, five days before war was declared in America. I have explained in this volume how this message was received; the other two were received in the same way. The next communication by "A Man prophesying on the World War Conditions" was given April 14, 1917, eight days after war was declared in America. The next message "A Man speaking from Countless Past Ages" was given October 31, 1918, eleven days before the signing of the Armistice.

These messages are very great, and the truth in connection with Life and all of its laws—the psychic laws included—must be understood sometime, and when conditions on this planet can call forth such communications as the three following ones—in language simple, profound, convincing, and true, it would seem that we are coming into closer touch with those who understand the Universal Laws of Life and the inter-planetary conditions.

I will say again that no preparation of any kind was made to call forth these messages; they were simply spoken by some one, heard by me, and recorded by another person; that is what I call *naturalness*. These men did not give their names, so I have no idea who they are.

The World War brought about our present international relations, and augmented our international responsibility; and it may be that this same cause made these inter-planetary communications possible. Who knows?

Just here I will give a word of advice to those who are seeking for light in regard to the laws of psychic phenomena. It should be remembered by all that the first requirement in dealing with these psychic laws is *naturalness*; and I believe that there are but few, at the present time, who think of these things just as naturally as they think of other kinds of knowledge when they advance along educational lines of

research. *Psychic emotion* is *not* psychic power. This distinction should be carefully considered. Psychic power, so-called (for want of a better word), is the natural use of the powers which belong to the Sixth Sense plane of Life Development, as I have analyzed over and over again in this volume. *Psychic emotion* springs from the *lack* of self-control of a fine and sensitive physical organism, and often leads the investigator into mental confusion.

My idea is that these powers should never be developed through the use of ouija boards or automatic writings, or along the lines of the ordinary methods used to investigate psychic phenomena; for time and research have given us the proof that the best results have not been gained in that way. Education should be the guiding star—phenomena might be misleading. The utmost care should be taken at all times when dealing with this subject. The universe is a big place, and the ether is full of all kinds of uncontrolled thoughts; and like attracts like—the law of Attraction, and like produces like—the law of Reproduction, two of the Universal or Natural Laws that govern Life.

The following statement is quoted from one of our modern writers, Mr. Will Levington Comfort, in "The Hive":

"The enduring aphorisms and tablets and discourses of the masters have been *spoken* to their

beloved few. A man's sealed orders in the world, his occult transcriptions from above the world, come in the form of personal messages. Great documents of the future will be written this way."

This statement shows that men are thinking, and such thoughts lift us to a higher plane of understanding. Progress is imperative, and hope is eternal. The beauty of hope lies in its everlasting endurance; there is no end to its faithful vision. I am confident that clear illumination will eventually come to all those who are seeking for light, and a more perfect understanding of the Universal Laws that govern Life will unite us more closely, and will finally bring to us "the peace that passeth all understanding."

E. D.

*Communication from a Man from Another Planet**

Received by Elizabeth Deuress.

April 1, 1917.

I come to you from another planet, and shall speak freely as I understand the conditions which now exist. I have viewed the situation of your planet from every angle which is possible to be gained. The trouble which now

*This communication was received several days before the declaration of war in the United States of America.

exists will be of short duration, for the intelligence of all nations has been sufficiently tested to prove that it is in every way inadequate to meet the requirements which progress demands. Stagnation is unknown. When a nation or nations feel that they have gained sufficient dominion to overrule the rights of their own and other countries, the higher intelligence then understands that the nation or the nations are at the mercy of its own or of their own ignorance.

The human race does not belong to crowned kings, nor to governments, nor to presidents, nor to millionaires (it only obeys the laws that govern); nor does the human race belong, by the rights of universal law, to death, to the grave, nor to the battlefield. The human race is the highest manifestation of the vibratory activity or the great eternal energy which your world has been accustomed to thinking about as a superior being, or that you have been taught to call God. The God of the present is not the Jehovah of the Hebrews. The God of the present is the God of *the living*, and not a God of the dead.

It is the thoughts of death which have been so strongly focalized on your planet that have produced the condition that you call war. The thought being constantly kept in vibration, and being constantly yielded to, one by one, has created in the minds of the most intelligent of your race the thought that death is inevitable. This

thought, acting through the minds of the leaders, the kings, the monarchs, and the presidents, has overflowed its boundaries, and that in turn has induced the feeling that whatever is to be done must be done quickly, as those living under the influence of this thought, the thought of death, feel keenly the limitations placed upon them from the sense of time. Time has nothing to do with Life. It is only an arrangement made to accommodate the activities of human life.*

Your planet is a young planet. It is now being severely tested, and the intelligence now vibrating on your planet in the consciousness existing in the human race must gain the ascendancy over the thought of death, which is in itself *a murderous influence*. Whether one person staggers and falls under the influence, or whether a nation is commanded by some one in authority to walk forth and demonstrate that death can be produced by different means than the ordinary methods so far used, or whether the light of intelligence will stagger to its feet and claim its dominion, is the question that is now to be settled. For that reason the gods of your planet and the gods of other planets are holding silent concentration in order that the influence may

*In the United States of America the time has been changed four times within two years by turning the clocks ahead twice and then turning them back twice.

permeate throughout the entire universe, and in that way conquer the adverse conditions that are keeping the human race at bay: first, fearing death; next, fearing the punishment after death, and next, being absolutely at sea in regard to the results which accrue after the uncertain steps of progress have been taken.

The cause for the present commotion is due to the fact that the vibrations have now reached a point of energetic activity which the lower thoughts cannot resist. So the men will be called out, and stationed, and will be given the right to advance, and then the thought will subside.*

Those who are already dealing extensively with the thoughts of death will be put to silence, as their leadership is no longer needed. Men will find, and women will find, that Life is not a playground, but they will come to understand that Life is a schoolroom. Great lessons have already been taught. Great victories have already been won. Great nations have already been tested. Great multitudes have already proclaimed peace; and the triumph of right over wrong is close at hand.

No judgment is cast on the so-called wrongdoing, because it has been a case of the blind

*The American troops were given the right to advance as an army August 14, 1918, and the Armistice was signed November 11, 1918.

leading the blind. Men's eyes have been closed before the light of truth, and the pleading to come up higher has been disregarded. Religions are forcing themselves into your planet without having laid any foundation whereon to build. Those who are preparing human souls for eternal life, who believe that eternal life begins after physical death, are transmuting the knowledge through the density of their own ignorance, and the less well-informed human lives are trusting to these undeveloped teachers, hoping through them to gain a clear understanding of eternal life. The confusion in the religious world, in the political world, in the medical world, in the scientific world, in the psychological world, is very great, and the only door that can be opened to change all these conditions and bring about peace for the individual and for the masses, *is proper education.*

The bells of peace are already ringing, and you will remember that the planet on which you reside is one small planet in a system of planets. Consequently, the thoughts of your planet must rise to meet the corresponding thought-waves of planets closely united to it. Hence the confusion.

I will say to those present: Gird on the armor of light, put away all thoughts of fear, and stand fast in the liberty wherewith you have been freed. The understanding of the natural laws

that govern Life gives you the absolute proof that no provision has ever been made for the conditions which now exist. The causes for the same can be traced clearly and distinctly to *man's thinking*. Strife and contention and confusion are distressing, and when the conditions come to the place that has now been reached, the Law of Repulsion acts with such strength and such power that *the entire thinking as a system must change*.

Light is breaking on all sides, and your planet will readjust what is left of it, and great advancement will be the result. You will have an opportunity to rise higher in the intellectual understanding of Life and its unfailing laws than any other planet in your system. The energy is focalized, the foundation is securely laid, and stars are shining thickly in the blue of its own heaven. Out of all that has been and out of all that now is, will come the glorious redemption of a race, governed by the Law of Love, and will reach the point of development where locks, bolts, and bars will no longer be needed.

May the blessings of the Infinite dwell with those who are here assembled, and may this night be held in memory as the greatest night that has ever been recorded on this calendar day. My love I leave with each of you, and my appreciation of the interest which you have

displayed is very great. Ring out the old, ring in the new, for this, as it has been written in the past, is the beginning of a new order of intelligent understanding of the true meaning of the God within and the God without. The whole can then be grasped, for we no longer see through a glass darkly, nor do we prophesy in part, for that which is perfect is come.

With a grateful Good-night, I will leave you in peace.

*A Man Prophesying on the World War
Conditions*

April 14, 1917.

This war will not end as easily nor as quickly as is now anticipated, because every rotten plank in every government has got to be displaced, for the future safety of the nations. This means a general clean-up, caused by the evolution of Life itself, and it has no more to do with this planet than it has to do with other planets, because many of the causes here are furnished by other conditions in other places, and the effect is that the whole system must rise at this point. And while this war seems to be dissipation of energy and a loss of human life, it will finally be known that no life is ever lost, and that no energy is ever wasted, for there is no waste in the great economy of Nature.

America herself needs some help in adjusting,

for she must not be too confident of her own power in regard to settling the affairs of other nations. Other nations have the credit of having good thinking minds, and some of the ideas which have previously been subdued because of the conditions, will now be realized, as the individuals will have more freedom than they have formerly had.

Peace will finally be proclaimed, and after it has been proclaimed every man and every woman will be almost ashamed to speak of that which has transpired between this time and the time that peace is proclaimed; and it is quite doubtful whether the history of all this will be proudly written.

The chains of autocracy will be broken by blows that will be struck by intelligent thinkers, and from this time on every nation will know that there is a high order of intelligence outside of its own boundaries.

This unpremeditated meeting this afternoon is highly appreciated, for thoughts of love and harmony and peace are greatly needed; where such thoughts are focalized, the influence emanating from the focalized center can be utilized to the advantage of the intro-dominable officials. There are, it must be understood, steady heads in connection with each separate nation; a separate nation simply means a division of this planet controlled by a certain kind of in-

telligence. Because these heads are level and wise, these baby lives are being given an opportunity to learn needed lessons, as their lives—the baby lives—will be prolonged further into what people have called eternity than has been the acknowledged limit. So this opportunity is given to them, and the time will come when a crown offered to a man or a woman would be considered more like an insult than an honor. It would be most interesting to any one of those who are present to watch a family of children, if they were allowed to grow exactly as they want to grow, from the age of one to twenty years, without having had any direction whatever during that interval of time. Strange things would occur and unexpected results would be gained.

In this great condition (the war) this had to be so, because the evolution of life, or the law of Evolution, demanded it. Every law must be fulfilled, and the law cannot be turned aside. It works its way through any kind of a complication, and wins its victory in the face of all or any opposing force. No particular harm will come to the people of this country, but enough lessons will be given to subdue some thoughts that claim a superior position; for thoughts, like individuals, must conform to the Natural Laws that govern Life.

Thought is the ruling power of the world, and the unbelief and irregularity of thought

which is now prevalent, is causing great confusion; and the one thought that must be settled is, that Life itself, or an individual expression of itself, holds within itself the possibility of the whole life (the infinite). When that comes to be more generally understood, people will stop fighting, will stop antagonizing one another, or a nation, and will stop striving after worthless ends, as the accumulation of countries united, or of enormous wealth and overpowering bank accounts, and things that stand for the dead letter only, wholly devoid of the spirit.

To those present the light of intelligence is clear; the understanding of life is clear. The veil between that which is seen and unseen is so finely wrought that nothing that is desired can be hidden; for that reason the circles of thought pass smoothly, without touching every external point of irritation. In that way the power is quickened and made alive, and the illumination from the spirit of Life itself is clear enough to light the way for those who are groping in the darkness.

The march triumphant will mean a magnificent victory, and from the present outlook it seems that it might not be far in the future.

Remember all that has been spoken here and give it careful thought, for it means more as an illuminating power than is at present realized. You will feel from time to time peculiar si-

lences; it may seem to you that they fall upon you or over you. You will then know that you have touched the hem of the garment called concentrated peace.

Say little during the coming months; express your ideas sparingly, and for the most part only to those who understand. Silence is the better part of valor, and for a few months of time much speech will not be needed; if questions are asked, say that you will reserve your answer and allow those in authority to speak. Those in authority mean the heads of the nations. Whatever you might say might be misunderstood, and you might be unfairly criticized. No immediate danger is anticipated; it is simply an opportunity to give the undeveloped lives a chance to rise higher.

Enough has already been said to assure you that a high order of intelligence is looking down upon these scenes in this and in other countries. When things have gone far enough to bring about the resolution of those great chords which are now swinging in space, the entire conditions will change, and the calm that will follow the tempest will be as great a study as was the raging tempest.

A Man Speaking from Countless Past Ages

This communication came to me on the evening of October 31, 1918, at 9 P.M. No prep-

aration of any kind had been made to receive this message. I had been reading some accounts of the World War in the evening paper, and I suddenly seemed to feel the influence of a presence in the room. I looked up and saw standing before me a tall man; he wore a beautiful rich-looking robe with a girdle at the waist; on his head he wore an irregular-shaped turban—not round and yet not square. He was reaching out his right arm at full length and was pointing with the index finger; he then began speaking, and I asked the friend who was with me to write down what I said to her. I simply repeated what I heard the man say, and I give here his exact words:

“I am speaking out to you from countless past ages, and I will foretell some changes that will take place in the united upbuilding of a reconstructed universe. All empires, all thrones, and all personal domination, carried to the point of overruling the harmony of all worlds, must from this time be crumbled into particles so minute that these thought-structures can never again be re-organized or reconstructed.

“This is a signal victory. When the victory is once won, it is won forever. All worlds, all peoples, all nations, all separate divisions of land, sea, air, and even planetary subdivisions, have been shaken as by mighty and continuous earthquake quivers; the streams of human

blood, flowing like uncontrolled mountain streamlets, have caused the strongest-hearted and the highest evolved heroes to weep tears of bitter anguish. The awfulness of that to which the one now speaking has been an eye-witness is beyond telling in comprehensible language. The agonizing prayers, the supplications, and the cries for help, and the longing to understand why such conditions must exist, have sent shivers through the veins of those who believed themselves to be impervious to any such sensation of so frightful a nature.

“And now the time has come when these demands for enlightenment must be supplied; for the almighty, eternal and never-failing Love has promised comfort to those who sorrow. So in the light of conscious illumination I stand forth and speak the following:

“This world and all other worlds must rise to meet the present requirements. LOVE is the law, and KINDNESS is the only king that will ever be allowed a rulership. The throne on which this king will rule, is LIFE eternal. *One* creed is sufficient for the needs of all peoples, ‘Thou shalt love thy neighbor as thyself’. Tender human sympathy must be cultivated. Unjust criticism must fall to its own level—that level descends to the plane of unjustifiable ignorance, and this quality of thought is no longer

needed. All unfair advantage of man over man must cease.

"The great legal world must reconstruct and simplify its laws. The great religious world must reconstruct and simplify its creeds. The great separate political parties must blend into united harmony and work together for the common good of the whole; party distinction is no longer needed. The great medical world must stand face to face with the density of its own ignorance, for human life demands more and abler assistance than *it* can render. Pretended knowledge is no longer adequate.

"The time has come when *true knowledge of life* can be gained, and it is the solemn duty of every individual member of society to avail himself of the opportunity that will be given to gain a clear understanding of Life, and also to gain a clear understanding of the true meaning of the word God.

"All worlds will now be required to stand face to face with a higher evolution of all that goes to make up the universal power of LOVE'S control. Little by little the differences in thought, in language, in spoken words, in feeling, and in understanding, must blend to the place where the differences will be so slight that there will be almost an irrecognizable diversity of thought. Love's language is simple, so simple that each separate organic manifesta-

tion of life can understand its expression, and can also take clear cognizance of its power. Love, when properly understood, is adequate to each separate need of each separate division, whether it be an individual, a city, a nation, or a planet, or all individuals, all cities, all nations, or all planets.

"In conclusion I will say, that the Love that knows no fear and the Love that anticipates no failure, has come to reign. The one and the only crowned king that will ever again speak forth in tones of authority from the throne, which has been erected by a power which governs with such gentle persuasion that no force-rule is necessary, is the King of Kindness. The flag of victory is now unfurled, and from the sunkissed mountain tops of fulfilled hope we again speak as from out the past ages and proclaim for all time to come: 'Peace on earth!' And under the dominion of the new ruling of Love and Kindness I claim the right to proclaim that the victory has been won by the Power of Love and of Love alone.

"I thank you for the service you have rendered, and I shall hold in thought the appreciation which language would utterly fail to convey. Again I say in bidding Good-night: 'Peace on earth and good will to all.' "

